Muhammad (Peace Be Upon Him) Truly Is the Prophet of Allah

Evidence, proofs and miracles
that witness to the prophecy of Muhammad (sws) and
testify that he is the last of all prophets and messengers

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Introduction

All praise is due to Allah, the Lord of the Worlds, the Creator of the heavens and the earth, the Originator of the darkness and the light. I bear witness that nothing is worthy of worship but Allah, Who is Alone, with no partner, and I bear witness that Muhammad (sws, *salla Allahu `alaihi wa sallam*: may the peace and blessing of Allah be upon him) is His slave and prophet. Oh Allah, let your peace be upon Muhammad (sws), the final prophet and messenger, his family, his companions and all those who followed him and upheld his traditions until the Day of Judgment.

Allah, the Glorious and Exalted, defends his prophets and preserves their position amongst all creation, whether in the present life or after their death. Allah Almighty singled out His prophet, Muhammad (sws), with special protection, due to the severe oppression he suffered during his call to Islam and also due to the slander and accusations which continue to proceed from every misleading and misled group as it aims to defame Islam, the religion which Allah has elected to be the correct belief for the whole of mankind.

Allah honored His prophet, Muhammad (sws), and raised him above all mankind by distinguishing him with outstanding moral features which could not have been found in any other human being. This research has compiled evidence, proofs, verses, signs and miracles (including the miraculous nature of the Quran) which combine to prove the prophecy of Muhammad (sws). Many brilliant scholars have studied this evidence (some of which is scientific), and become convinced of the Message of Muhammad (sws) and the trustworthiness of the Quran and Hadith (the sayings and actions of the Prophet Muhammad, sws).

And the search is not over. With the progress of science, we may continue to discover more and more undeniable truths which have already been referenced in the Quran and Hadith. Yet, the fact that the Quran offered such detailed and accurate descriptions over 1400 years ago, when no one could possibly have had such precise knowledge, has made many knowledgeable people certain that the Quran is indeed a book from God (Allah), and that Muhammad (sws), who delivered these amazingly accurate statements, is a prophet sent by God (Allah).

This research presents testimony, in the form of statements, admissions and declarations, offered by prominent scholars and scientists, all of whom witnessed that Muhammad (sws) is the prophet of Allah. It also examines quotations from the previous Divine scriptures, the Torah and the Gospels, which prove the prophecy of Muhammad (sws).

This research provides a description of the morality of the Prophet Muhammad (sws): his character, behavior and way of thinking.

This research has been composed and collected from many Islamic sources, and it ends with a brief exhortation.

I ask Allah Almighty to accept this effort and all our good deeds. Allah says in the Quran:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ

This means, {**Nay, we fling** (send down) **the truth** (this Koran) **against falsehood** (disbelief), **so it destroys it, and then falsehood is vanquished.**} [Al-Anbiya 21:18]

The Message of Muhammad (peace be upon him)

It has always been Allah's Way to send His messengers when the world is in need of them, and when people have strayed from the correct path that will connect them to Allah. Allah sends messengers when people have become corrupt, when they differ in opinion and quarrel, and when they are in need of a law to reform their beliefs and connect people with one another in harmonic and intimate unity. Only at that point would people be properly able to thank their God for the blessings He granted them, for sending them a prophet with pure beliefs, noble morals and a straight-forward system of legislation, based on truth, virtue and justice.

Allah says:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً وَدَاعِياً إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجاً مُنِيراً

It means, {**O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a Warner, and as one who invites to Allah** (grace) **by His leave, and as a lamp spreading light.**} [Al-Ahzab 33: 45-46]

And He says:

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلاَلَ الَّتِي كَانَتْ عَلَيْهِمْ

It means, {**He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear.**} [Al-A`raf 7: 157]

And He also says:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ

It means, {**Even as We have sent unto you a messenger from among you, who recites unto you Our revelations and causes you to grow, and teaches you the Scripture and wisdom, and teaches you that which ye knew not.**} [Al-Baqarah 2: 151]

Evidence to Prove the Prophecy of the Prophet Muhammad (sws)

The First Proof:

The Belief Prophet Muhammad (sws) Brought

To understand the importance of the belief with which the Prophet Muhammad (sws) brought, we must notice the following:

From Allah's Wisdom, the issue of belief was the first issue to be addressed from the very first day of the Prophet's message. Prophet Muhammad (sws) began his first steps in the call by asking people to testify that there is no god but Allah. His mission was to allow people to know their God and to worship Him alone.

The proof of this assertion may be found in the following:

A) The countries of *Bilad al-Sham* (Greater Syria) in the north were ruled by Arab leaders on behalf of the Byzantine Empire, and the countries of Yemen in the south were ruled by Arab leaders on behalf of the Persians, while the Arabs themselves had nothing to rule except the Hijaz and the Najd (the western and eastern-central Arabian Peninsula), which were nothing more than barren desert with fertile oases scattered here and there.

Muhammad (sws) could have stirred up feelings of Arab nationalism if his goal was just to unite Arab tribes eroded by blood-feuds and torn apart by small-scale conflicts. Muhammad (sws) was known as 'The Honest' and 'The Trustworthy' among his people. Fifteen years earlier, the nobles of Quraysh had chosen him to judge between them concerning the matter of the Black Stone (of the Kaäba) and they accepted his judgment. He was from Bani Hashim, the most noble branch of the tribe of Quraysh. He could have united them and directed them to take back their extorted lands from the colonial empires (the Byzantines in the north and the Persians in the south) and raised the flag of Arab identity and nationalism. He could have established a strong unity over the whole of the Arabian Peninsula. Had he done that, all Arabs would (more than likely) have responded to his call, instead of suffering for 13 years in the opposite direction to reform the belief of the Arabs, then others, and ultimately, the whole of mankind.

It could be said that, after the Arabs responded to Muhammad (sws) and he had assumed the position of leader and consolidated power and glory in his hand, he would have been in a position to use this influence to establish the belief of pure Islamic monotheism with

which Allah had sent him, but Allah, the Glorious and Exalted, the All-Knowing and Wise, did not direct His messenger to do that. He instructed him to come out openly with the truth that "there is no god but Allah" and, with the few who would respond to him, to bear a great amount of suffering. But why?

It is not that Allah, the Glorious and Exalted, wanted His prophet and the believers to suffer; rather, it was that He knew that would not be the way. The point was not just to rid the world of Byzantine or Persian rule and turn it over to the Arabs.

The world belongs to Allah, and it must be made only for Allah. And the world will not be made only for Allah until the flag of *'La ilaha illa* Allah' has been raised so that no one has power over anyone but Allah, for all power belongs to Allah and there is no law but that of Allah. The only nationality Islam wants for people is the nationality based on the creed that declares Arab equal to Byzantine, Persian and any other ethnic or cultural group under the banner of *'La ilaha illa Allah'* (There is no true god but Allah).

Take, for example, Salman al-Farisi, named thus because he was from Persia (Furs), Sohaib al-Rumi, from the Byzantine Empire (Rum), and Bilal al-Habashi from Abyssinia (Habashah; currently Ethiopia). All of them were companions of Prophet Muhammad (sws).

B) When Muhammad (sws) was sent with the religion of Islam, Arab society was in the worst possible condition in terms of the distribution of wealth and justice. A small proportion of the population had money and businesses, multiplying their wealth and trade through usury, while a large proportion owned nothing but austerity and hunger. Those who possessed fortunes also possessed honor and status, while the vast majority suffered the lack of either wealth or dignity.

Muhammad (sws) could have begun his call by raising the flag of social justice, waging war against the social elite. He could have started a movement for social reform, giving the wealth of the rich to the poor.

Had he done that, Arab society would (more than likely) have been divided into two: the vast majority with the new call, standing in the face of the tyranny of wealth and status, instead of standing as a society united in defense of '*La ilaha illa Allah*' (There is no true god but Allah)—a message which was not raised high at the time, except by a few singular individuals.

It could be said that, after many people had responded to Muhammad (sws), chosen him as their leader, overcome the privileged minority and thereby made them compliant, he

would have been in a position to use his influence and power to impose the belief of monotheism with which his Lord had sent him.

But Allah, the Glorious and Exalted, the All-Knowing and Wise, did not direct His messenger to do that. He knew that would not be the way. He knew that social justice must emanate from society through a comprehensive belief system that refers all its affairs to Allah and that is content to voluntarily accept the justice of the distribution ordained by Allah. Only through the integration of society as a whole can satisfaction grow in the hearts of both giver and taker, making it possible to implement a system pleasing to Allah—a system which, when obeyed, would nourish hope for everything good in this world and the Next. Hearts would no longer be filled with greed and hatred, matters would not be settled by sword or stick, intimidation or violence, and hearts would not become completely corrupt and suffocate the soul, as was the case in systems based on anything other than Allah.

C) When Muhammad (sws) was sent, the level of morality in the Arabian Peninsula was at its worst in so many ways, despite the simple virtues of the desert nomads. Oppression was widespread, wine and gambling were basic cultural institutions and a source of pride, and prostitution in its various guises was one of the distinctive features of society.

Muhammad (sws) could have begun his mission with a call for reform—redefining a sense of morality, restoring a base of purity, cleansing souls and reestablishing a set of checks and balances. He found (as does any moral reformer in any environment) that he could find good people being harmed by such filth, and their innate dignity and self-respect leads them to respond to the call of reform and purification.

Perhaps someone would say: if Muhammad (sws) had done that, and a good majority responded to him from the beginning, they would have reformed their morals and purified their souls and gotten closer to accepting the correct belief and supporting it rather than provoking opposition to the call of '*La ilaha illa Allah*' (There is no true god but Allah) from the outset. Yet Allah, the Glorious and Exalted, the All-Knowing and Wise, did not instruct His messenger (sws) to proceed in that direction.

Allah, the Glorious and Exalted, knew that was not the way. He knew that morality cannot be built on a foundation other than belief—a belief that sets the standards, decides the values and establishes the power to stabilize the checks and balances. Until such a belief has been settled, all values and the morals they are based on would remain in a state of instability, without restriction, authority or consequence.

When this belief has been established with great effort, and authority rests upon it, when people know their Lord and worship Him Alone, they are set free both from being controlled by their fellow slaves and from being controlled by their own passions. When '*La ilaha illa Allah*' has taken root in their hearts, Allah builds with it and its people everything anyone could suggest.

The earth was cleansed of the Byzantines and Persians, not to solidify the authority of the Arabs, but to establish the Authority of Allah Almighty.

Society was completed cleansed of social injustice. The Islamic system began to judge by Allah's standards, weigh with Allah's scales and raise the banner of social justice in the Name of Allah Alone. It is called, simply: the banner of Islam; no other name is connected with it. Written on it is: '*La ilaha illa Allah*' (There is no true god but Allah).

Souls and morals were purified, and hearts and minds were cleansed because the sense of being watched took root in the people's consciences. They focused their ambitions on pleasing Allah, they hoped for reward from Him, they felt ashamed to displease Him, and they feared His anger and punishment. All of this came to pass as a result of supervision and consequences. Humanity was elevated in social organization, in morality and in all aspects of life—elevated to towering heights that have never been reached before and which have never been reached since, except under the auspices of Islam, and the Prophet (sws) and his companions are the proof of that.

Herein above, we have made clear the importance of belief. Belief is the foundation. Whoever has correct belief in Allah, His Angels, His Books, His Messengers, the Last Day and Preordination, keeps his acts of worship and interactions in accordance with Sharia, and makes his intentions purely for Allah, the Mighty and Majestic, his religion is sound and his deeds will be accepted. Whoever lets his belief be corrupted (for that is the foundation), his religion is corrupt and his deeds will be null and void (even if they were good). They will not be accepted, and he will not benefit from them in the Hereafter.

Let us meditate on the belief with which Muhammad (sws) came—the belief that was the cause for Muslims to rise above, for the people who accepted Islam as a religion, who embraced it, acted upon its instructions and held fast to the Book Allah sent down upon His Messenger (sws).

Prophet Muhammad (sws) called to the belief in and worship of one God. He made people get to know their God and asked them to worship Him alone. He let people learn about their Lord Who

created them, formed them out of nothingness and provided them with sustenance, and he renounced the existence of any partner or equal to Him.

He called those who denied the existence of Allah Almighty to believe in the founder of this perfectly-formed universe. He called them to believe in Allah, the Glorious and Exalted.

He called them to fight those who worship idols, for idols can neither benefit nor harm, yet despite that fact, the Arabs and others used to worship them instead of Allah, the Mighty and Majestic.

He called them to combat the worship of anything other than Allah. The Arabs and others worshipped stone, the Persians worshipped fire, and the Jews took their scribes and rabbis as lords beside Allah, the Mighty and Majestic. They made lawful that which Allah forbade, and forbidden, that which Allah made lawful, and they followed them.

The Christians worshipped a human being: Jesus, the Messiah, a creature who eats, drinks, sleeps and does everything else other human beings do. Yet, despite that, they worship him beside Allah.

Muhammad (sws) called to the worship of Allah alone, and he denied any flaws or characteristics of incompleteness attributed to Him by men. We should notice that the environment in which the Prophet (sws) lived was teeming with blasphemous lies about the Creator, may He be glorified and exalted. And the following is proof:

A) The Arabs said awful things about Allah: that He created the angels in female form and that the angels are Allah's daughters, may He be glorified and exalted above such unbefitting charges.

B) The Jews also said blasphemous things about Allah. They said that Uzayr (Ezra, the prophet) is the son of Allah, may Allah be glorified and exalted above that which they say. They took their rabbis as lords beside Allah. Their rabbis fabricated lies about Him, made lawful that which He had prohibited and prohibited that which He had made lawful, and the Jews followed their rabbis in that. They made changes to their scriptures, denied their prophets and even killed them. They denied Allah's slave and messenger, the Messiah Jesus, son of Mary, (peace be upon him), despite the evidence of his miraculous birth, the miracle when he spoke from the cradle and the miracles Allah supported him with after that. They cursed him and spoke badly of his honor. They ascribed to his mother, the Virgin Mary, that which the tongue is too shy to mention, accusing her of fornication, though she was a devout worshipper, an ascetic, and a pious, virtuous young woman. Her Lord, the Blessed and Exalted, supported her with a miracle when her son was born: as a

newborn baby, the Messiah, Jesus, son of Mary, spoke in the cradle. He was likewise granted other miracles thereafter, yet this dissolute nation charged Jesus with performing magic. They claimed he was a magician, the son of a prostitute, and accused his mother of being a whore.

They accused Lot (a prophet and the cousin of a prophet, Abraham, peace be upon them both) of copulating with both of his daughters and getting them pregnant while he was drunk on alcohol. They called Solomon (peace be upon him) a magician king and his father an annointed king. They claimed that Joseph (peace be upon him) unfastened the waistband of his pants and the waistband of his master's wife's pants and that he sat with her as a man does with his wife, when the wall opened up and he saw his father, Jacob, biting his nails in dread. They claim that he did not get up until the Angel Gabriel (peace be upon him) descended and said, "Oh Joseph, how can you be an adulterer and be counted before Allah as one of the prophets?" Only at this point, according to their claim, did Joseph get up and leave.

This is what they say, and there are many more examples of their blasphemous statements and false accusations.

Indeed the Jews only dared to make such blasphemous claims because of their impatience with humiliation and enslavement. They accused the Prophet Muhammad (sws) of lying, they fought him and tried to kill him, but Allah Almighty protected him and His religion. Yet despite all these lies, they describe themselves as clusters of grapes, while the rest of mankind is the thorns surrounding these clusters.

This is merely a product of their ignorance and insolence, for to take care of grapes, thorns need only be placed at the tops of the walls for protection. Amongst all the peoples of the world, we see that the Jews have suffered at the hands of men and have forever been humiliated by other nations. Their position among nations is trivial, as is the way people treat thorns.

The Christians say terrible things about Allah as well. Among them, there are those who say that Jesus is Allah, there are those who say that Jesus is the son of Allah, and there are those who say that Allah is the third of three, and may Allah be glorified and exalted above that which they claim. They say that Allah, the Glorified and Exalted, has taken a son though this is a charge of defect or incompleteness. Indeed, it would not be befitting for Allah, the Mighty and Majestic, to take a son, for He has no need of a son.

Allah Almighty says:

وَقَالُواْ اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَل لَّهُ مَا فِي السَّمَاوَاتِ وَالأَرْض كُلٌّ لَّهُ قَانِتُونَ

It means, {**And they say: Allah has taken unto Himself a son. Be He glorified. Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.**} [Al-Baqarah 2: 116]

And He says:

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَانَهُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

It means, {**It befits not** (the Majesty of) **Allah that He should beget a son** (this refers to the slander of Christians against Allah, by saying that (Jesus) is the son of Allah). **Glorified** (and Exalted be He above all that they associate with Him). **When He decrees a thing, He only says to it, "Be!" - And it is.**} [Maryam 19: 35]

He also says:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا * لَقَدْ جِئْتُمْ شَيْئًا إِدًّا * تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا * أَن دَعَوْا لِلرَّحْمَنِ وَلَدًا * وَمَا يَنبَغِي لِلرَّحْمَنِ أَن يَتَّخِذَ وَلَدًا * إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالأَرْضِ إِلاَّ آتِي الرَّحْمَنِ عَبْدًا

It means, {**And they say: "The Most Beneficent** (Allah) **has begotten a son** (or offspring or children). * **Indeed you have brought forth** (said) **a terrible, evil thing, * whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, * that they ascribe a son** (or offspring or children) **to the Most Beneficent** (Allah)**. * But it does not befit the Most Beneficent** (Allah) **that He should beget a son** (or offspring or children). *** There is none in the heavens and the earth but comes unto the Most Beneficent** (Allah) **as a slave. * Verily, He knows each one of them, and has counted them a full counting * and every one of them will come to Him alone on the Day of Resurrection** (without any helper, or protector or defender).} [Maryam 19: 88-95]

And He says:

قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

It means, {**Say** (oh Muhammad, sws), **"He is Allah, the One,** * **Allah the Self-Sufficient Master whom all creatures need.** * **He begets not, nor was He begotten.** * **And there is none co-equal or comparable unto Him.**} [Al-Ikhlas 112: 1-4]

Anyone who would accept one defect in the God he worships—in the God he should honor and magnify, placing His acts above the actions of his fellow human beings or any other creature that

Allah has formed from nothingness—would not surprisingly be found accepting other defects in his God and Creator. In fact, he would be finding fault with the God that he himself worships.

Human beings and other creatures that Allah has brought into existence out of nothingness marry, have babies, multiply, die and are brought to justice at the reckoning. Then, by the will of Allah, the Mighty and Majestic, they either enter Heaven or Hell.

To those who accept that Allah, the Glorious and Exalted, had a human son or that He has a special relationship with them, we say to them in rebuke and denial:

a) Who's to say that Allah, the Mighty and Majestic, does not have a son from among the angels or that He does not have a special relationship with them? They are from the Heavenly Hosts and Allah Almighty created them from light, so they are more noble in creation than human beings who were created from clay.

   Who's to say that He has does not also have a son from among the jinn (a parallel creation made of fire) or that He does not have a special relationship with them as well?

   This is just to deny the Christians' false claims and blasphemous lies against Allah Almighty.

   Jinn are also creatures of Allah Almighty; He created them even before He created human beings.

b) Who's to say that Allah, the Mighty and Majestic, did not create anything besides men and jinn that we have no knowledge of? How do we know that they have not taken third and fourth sons or that Allah Almighty does not have a third or fourth special relationship with them?

   We say this merely to refute the Christians' lies and false accusations against Allah, the Mighty and Majestic.

c) Who's to say that Allah has not taken a wife or companion from mankind, the jinn, or any other creature?

   We say this just to clarify the things the Christians say about Allah, as well as to censure and rebuke them.

d) What is there to prevent anyone from accepting any of the other attributes and actions that are not befitting of Allah, the Glorious and Exalted—that detract from His Glory and Majesty—when He is his God that he worships and Whom he should defend from fault and glorify above all others?

Once again, I say this merely to rebuke them and refute their blasphemous lies.

e) If Christians believe that Jesus is the son of Allah because he was born with no father, then what do they say about Adam who was created without father or mother? Do we call him a god or the son of a god?

Again, such statements are made only to prove the full impact of that which the Christians say and to rebuke them for it. Allah is far above such tragic accusations.

The evidence to prove the Majesty of Allah is so abundant as to be uncountable. The Christians' belief in their God is unclear and impure—it is a belief that cannot be accepted by anyone of sound nature or rational mind.

Indeed, they are no different than those who worship cows or anything else. They worship a human being created by Allah Almighty and ascribe Godhead to Him (or part of it, according to their varying denominations) because of the falsehood they have immersed themselves in. The human they worship is the Messiah, who was carried in the womb of the Virgin Mary—who was most certainly human—for the duration of her pregnancy. Thus, to refute and censure them, we say:

a) How could the merely human Virgin Mary have carried in her womb a god or the son of God?

b) How can a lower being contain a higher being? And what is this corrupted, muddied and unclear belief system that no sound mind could ever accept?

c) What if a man married a cow? What if the human nature met and joined with the animal nature? Would what is born be half human and half cow? Does it make any sense for the divine nature to mix with human nature?

Surely a rational mind and a sound nature could never accept any of these claims, falsehoods and lies. Allah, the Mighty and Majestic, is the Creator who brings form out of nothingness and his attributes are unlike those of His creations.

What could make Him do that when He creates what He wills? And how could the 'son' of God be left to be crucified, killed and humiliated without protecting Himself?

How could God let His 'son' be crucified, killed and humiliated by the Jews who disbelieved and denied Him, under the claim that this would be a cause for the forgiveness of the sins of all human beings, though He Himself was not responsible for their sins?

What could possible make Him do that when He is the Creator Who holds the power to forgive and pardon without the least need for all these stories the Christians have made up?

Does it make any sense that all men and women would be held responsible for their father Adam's disobedience to his Lord, the Mighty and Majestic—the sin of eating from the forbidden tree?

Does it make any sense for the son to bear the sins of the father or even part of them when he has no relation to these sins? Is this the divine wisdom and justice that we must glorify and declare void of any unbefitting attributes?

How strange is that? What grave could hold the God of the heavens and the earth?

Indeed, a rational mind and sound nature could never accept even the least of such lies and blasphemies about Allah, the Creator, Maker, Shaper and Owner. May Allah be exalted above all of these offensive charges.

Whoever worships cows—or any other created thing—attribute divinity to it. Falsehood has many faces. What the Christians say is similar to what the Jews say, similar to what the cow-worshippers say, similar to what the idol worshippers say, and so on. All of them make partners and equals with Allah. They are also the same as the atheists who deny the existence of Allah Almighty. They all disparage and find fault with Him, may He be glorified in His exaltation.

Allah says:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

It means, {**They made not a just estimate of Allah such as is due to Him, and on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him.**} [Al-Zumar 39:67]

And also:

بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It means, {**He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.**} [Al-An`aam 6: 101]

{و قل الحمد لله الذى لم يتخذ ولدا و لم يكن له شريك في الملك و لم يكن له ولي من الذل و كبره تكبيرا}

It means, {**And say: "All the praises and thanks be to Allah, Who has not begotten a son** (nor any offspring) **and Who has no partner in** (His) **Dominion, nor is He low to have a *wali*** (helper, protector, supporter). **And magnify Him with all the magnificence.**} [Al-Israa' 17:111]

And He says:

قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

It means, {**Say** (oh Muhammad, sws), **"He is Allah, the One,** * **Allah the Self-Sufficient Master whom all creatures need.** * **He begets not, nor was He begotten.** * **And there is none co-equal or comparable unto Him.**} [Al-Ikhlas 112: 1-4]

The Prophet Muhammad (sws) said, that which means, "**Allah Almighty says, 'Man has lied about Me, though he mustn't do so, and he has insulted Me, though he mustn't do so. His lie about Me was when he said, "He will not resurrected me as He created me," though the first act of creation is no more difficult for Me than bringing him back. As for the insult to Me, it was when he said that Allah has a son, though I am the One, the Self-Sufficient Master, who begets not, nor was He begotten, and there is none co-equal or comparable unto Him."**'" [Related by al-Bukhari]

The truth is one; there can be no difference over it among clear-headed, sound-minded, reasonable people, and that is the message with which the Prophet Muhammad (sws) was sent: that there is no true god but Allah. He has never had a son, He has no partner in sovereignty, He has never been lowly and in need of a helper, and He has no supporter, minister, counselor or ally. He is the Mighty and Majestic, who creates everything, and plans and enables everything by His Leave. He was not begotten nor does He beget and there is absolutely no one equal to Him.

Just as Allah, the Glorious and Exalted, was not begotten, for He is the Alpha—the First before all others, He has not begotten any other. He is not in need of anyone else, for He is the Omega—the Last, after all others. May He be glorified and exalted, for there is none like unto Him at all.

The truth is that Jesus (peace be upon him) is Allah's slave and messenger, and he came with the same message as the last and final messenger, Muhammad (sws), without excess or negligence—without the exaggerations of the Christians who ascribed divinity to him and without the neglect of the Jews who insulted and denied him, calling him a magician and the son of a whore.

So, man should use the reason Allah has bestowed him with and let that be a step towards recognizing the greatness and power of his Creator. He should contemplate the wonders of Allah's work, glorifying and exalting Him above all others.

Jesus (sws) has miracles that witnessed his prophecy like other messengers. The Negus, the king of Abyssinia (currently Ethiopia) was a Christian. He embraced Islam after he understood the instructions of Islam. When Prophet Muhammad (sws) learned that he was a just king, he asked some of the Muslims to immigrate to Abyssinia to protect themselves and their religion from the torture and persecution of Quraish (the chief tribe in Mecca at the time) because of their new faith.

Some of the companions of the Prophet (sws) fled to Abyssinia, but no sooner had Quraish learned of that, than they chose two of their most steadfast and clever men (who both later became Muslims incidentally). They sent with them rare and curious gifts for the Negus and his counsel so that they would turn the Muslims over to them. Indeed, Quraish were insulted that the Muslims had found a safe place to escape with their lives and their religion and they were determined to bring them back to their people and their land so that the polytheists might make an example of them.

To make a long story short, after the Negus refused to turn the Muslim immigrants over to them (for he was a just king, an excellent neighbor, and no one was mistreated in his country), the two men tried to turn him against them. The following day, one of them, whose name was Amr ibn al-'As (he later became a Muslim), said to the Negus, "Oh king, the Muslims say a terrible thing about Jesus, son of Mary." So the Negus summoned them and asked them what they say about the Messiah. They were mortified, but they came together and decided to be truthful, no matter the consequences.

When the Negus entered the room and asked them, Ja`far ibn Abi Talib (the cousin of the Prophet, sws) replied, "We say about him that which our prophet (sws) has told us: Jesus is the servant of Allah, His messenger, a spirit created by Him, and His word that He bestowed upon the Virgin Mary."

So the Negus took a stick from the ground and said, "By Allah, Jesus, son of Mary is nothing more than this stick." His counsel snorted, but he blamed them, saying, "Even if you snort, by Allah!" Then he told the Muslims, "Go, for you are safe with me—and he said the word 'safe' in the language of Abyssinia—whoever bothers you will pay, whoever bothers you will pay. I would not like to have a mountain of gold if I harm any man among you—and he said the word 'mountain' in the Abyssinian language."

Then he told his retinue, "Give the two men back their gifts, for I have no need of them. I swear by Allah, Allah did not take a bribe from me when He returned my kingdom to me so that I might take bribes concerning Him, and the people have not obeyed me so that I might obey them concerning Him."

Umm Salamah, who was one of the immigrants and the narrator of this story, said, "So both `Amr ibn al-`As and Abdullah ibn Rabi`ah, who were, as we mentioned, still polytheists at that time, left

the Negus in shame and disgrace, having their gifts returned to them, and we stayed with him in the best home, with the best neighbor." [from the book, *Al-Raheeq al-Makhtum*]

Thus, the information with which Muhammad (sws) was sent concerning Jesus, son of Mary (peace be upon him)—that he was Allah's servant and His messenger, chosen by Allah, the Mighty and Majestic, to deliver a message just as other messengers were chosen—this is the path of moderation, without excess or neglect, without the exaggeration of the Christians who ascribed divinity to the Messiah, Jesus, son of Mary (or at least partial divinity according to the variances between their misled and misleading denominations). They differed in their creeds, though they should have been united by one creed. But why would this happen? The answer is that falsehood is many shades of darkness, while the truth is one. Like light, it does not differ because it is clear to the rational mind and the sound nature.

Indeed, Muhammad's message (sws) is the path of moderation, without the ingratitude of the Jews who completely denied the message of the Messiah, Jesus, son of Mary. They rejected him, tried to crucify and kill him, and they attempted to disgrace his mother, the Virgin Mary, just as they have soiled the reputation of every prophet sent to them.

In general, the belief with which the last and final messenger, Muhammad (sws), was sent is the correct belief for all people, everywhere, without tormenting the thinking, forcing the mind or wearing out the imagination, for the Arabs and everyone else, be they Jews, Christians, Zoroastrians, and so on—from those who worship anything beside Allah or ascribe fault or defect to Him to those who deny the existence of Allah, the Creator and Maker, may He be praised and glorified, whether atheists or anyone else.

That is the correct belief which would be acceptable to any sound mind that wants to know its God—to glorify, honor and worship Him. Anyone of untampered nature embraces it without any preparation, complication or reason for suspicion. The belief with which Muhammad (sws) came is a clear belief; it can be accepted and understood without any difficulty or mental gymnastics. It is the light with which Allah, the Glorious and Exalted, illuminates the darkness and wipes away the blackness of idolatry and disbelief.

The Second Proof:

The Holy Kaäbah—The Ancient House (The Sacred Black Stone in Makkah)

The cleansing of the Kaäbah—the first house (place of worship) appointed for mankind for the worship of Allah Almighty—from the contamination of idol worship:

Allah says,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

It means, {**Verily, the first house** (of worship) **appointed for mankind was that at Bakkah** (name for Mecca), **full of blessing, and guidance for Al-'Alamîn** (the worlds: mankind and jinn).} [Al-Imran 3-96]

He also says,

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

It means, {**We showed Ibrahim** (Abraham) **the site of the** (Sacred) **House** (the Kaäba at Mecca) (saying): **"Associate not anything** (in worship) **with Me,** (*La ilaha illa Allah*: none has the right to be worshipped but Allah), **and sanctify My House for those who circumambulate it, and those who stand up** (for prayer), **and those who bow** (submit themselves with humility and obedience to Allah), **and make prostration** (in prayer)". [Al-Hajj 22: 26]

The Kaäbah was the first house ever appointed for people to worship their God alone, truly and purely. Once, the Arabs used to go on pilgrimage to this house yearly, but later on, the devil tempted them to worship idols and stones beside Allah. To realize how great such a house is, we have to know that it is the first one on the earth on which we live.

Let's read an excerpt of the story about the People of the Elephant (the army that came to destroy the Kaäbah):

Allah says in the Quran,

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ * أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ * وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ * تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ * فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

It means, {**Have you** (oh Muhammad, sws) **not seen how your Lord dealt with the owners of the elephant? Did He not make their plot go astray? And He sent against them birds, in flocks, striking them with stones of *sijjîl*** (baked clay), **and He made them like** (an empty field of) **stalks** (of which the corn has been eaten up by cattle).} [Al-Fil 105: 1-5]

Abrahah al-Ashram set up a church in Sana'a (the capital of Yemen) to attract the Arabs to it. He decorated it with marble, stone carved with gold and silver, with gold crosses, and then he wrote to his master in Abyssinia saying, "For you, my king, I built a church the like of which has not been built for anyone before, and my goal is to turn Arab eyes to it." However, he did not achieve this goal, so he set his mind instead on demolishing the Kaäba. He prepared himself and his elephant to journey to Mecca. He got his army ready, with the intent to demolish the Kaäba, and then return to Yemen. People in Mecca did not have the ability to resist Abrahah and his army. When the elephant was pointed in the direction of the Kaäba to go and destroy it, it refused to move. They hit it with an iron tool on the head and jabbed a hook in its lower abdomen. When they were tried to send it in the direction of Yemen, it moved gladly, in a trot. It also did the same it did when they tried directing it to Syria or the East. But when they tried again to direct it to the Kaäba, it kneeled down.

Then, Allah Almighty took revenge on the owners of the elephant. A deadly epidemic spread amongst them when birds threw germ-infested pebbles down upon them, leaving them as an empty field of wheat stalks. They went crazy from fear and terror and turned back in the direction from which they had come. They searched and called for the guide they had arranged to guide them back home out of the lands of the Arabs, but he did not hear them. They lost their way, perishing along the road, one after the other. And Abrahah was with them, his body falling apart and his fingernails falling out, one-by-one.

Muhammad's (sws) grandfather, Abdul-Muttalib, was at that time the most noble man of Quraish, and when he heard of Abrahah's determination to attack, he took hold of the ring on the door of the Kaäba and composed a few lines of verse, asking Allah to protect His Holy House, their beloved Kaäba.

This incident took place in the same year that the Seal of the Prophets, Muhammad, son of Abdullah, son of Abdul-Muttalib (sws) was born, in fact on the same day. As we have stated before, over times and places, since the building of the Kaäba, the Devil has deceived the people, enticing them to worship things other than Allah, such as idols and stones, claiming that this will bring them closer to Allah.

And then came the Scriptures—Judaism, and then Christianity—but neither of them could purify this sacred house or cleanse its people from the filth of idol worship or bring them to the worship of Allah, the One, the Compeller.

Surely, the wisdom of Allah Almighty requires that the Ancient House be cleansed, for it is the first house constructed for people to worship only their Lord Who created them and sustains them, without any lowly partners or false gods ascribed to Him. Allah's wisdom requires that He correct

the waywardness of their belief in their God and Creator who brought them forth from nothingness, by sending a final prophet to seal the heavenly message, to teach them the instructions of their Lord, to cleanse them and purify them from idolatry and immorality, to inform them of the teachings of their Lord, to enjoin them to do good and forbid them from evil, and to make lawful that which is beneficial and prohibit that which is harmful.

Indeed, the wisdom of Allah Almighty required that a final prophet be sent to seal the message with a sound and pure belief system which is impervious to defect or fault, with guiding rites of worship, wise instructions for social interactions, high morals and straightforward legislation, to bring people out of the darkness of disbelief and idolatry into the light of pure monotheism.

In the eighth year after the Migration (known as the *Hijrah*), Allah Almighty bestowed upon the Prophet Muhammad (sws) the liberation of Mecca. He entered the sacred precinct, headed to the Kaäba, greeted the Black Stone with a kiss and then circumambulated the Ancient House with a bow in his hand. At that time, it was surrounded by 360 idols that were being worshipped beside Allah, the Mighty and Majestic. So the Messenger of Allah (sws) began to stab at them with the bow and recite the Words of Allah:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

This means, "**Truth has come and falsehood has vanished. Surely! Falsehood is ever bound to vanish**." [Al-Israa' 17:81]

He also recited:

قل جاء الحق و ما يبدىء الباطل و ما يعيد

It means, {**Say** (oh Muhammad, sws)**: "The truth has come and falsehood can neither create anything nor resurrect** (anything).} [Saba' 34: 49]

Among the honors Allah Almighty has bestowed on this pure and sacred place, the Holy City of Mecca, in which He placed the Ancient House, establishing it as the first house constructed for people to worship Him alone, may He be glorified and exalted, are:

A recent discovery

It has been determined that the Holy City of Mecca, "the mother of towns," as it is called, lies precisely in the middle of all dry land, meaning that if we drew a circle with Mecca as its center, that circle would encompass all dry lands. Not just that, but the longitude of the Holy City of

Mecca also lies precisely in the middle in terms of time. Thus we see that the whole world surrounds Mecca; it is between all times and all places.[1]

Our Lord, Allah, the Blessed and Exalted, sent Muhammad (sws), as the Seal of the Prophets. He sent him to the whole of mankind, in every time and place. In the Holy Koran, Allah says,

وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا

{**So that you may warn the mother of towns and all those around it.**} [Al-An`aam 6: 92]

Mecca is the "**mother of all towns**," and "**all those around it**" is the whole world, in every time and place, and the Prophet Muhammad (sws) is the final prophet who marks an end to the era of prophecy.

As such, it becomes clear to us that it is as though the Holy City of Mecca is the capital of the entire world. One can easily see why, as a product of His Ultimate Wisdom, Allah, the Mighty and Majestic, made it the cradle of the world and the base for His Final Message.

Among the topics related to the Holy City of Makkah and the Sacred Kaäbah:

1 - Zamzam water: the well of Zamzam is one of the tangible, material miracles that show the wonders of the Holy City of Mecca, as well as the excellence of the Prophet Abraham, his son, the Prophet Ishmael, and Ishmael's mother, Hagar, before the Lord of the Worlds, in that the emergence of the well of Zamzam from crystallized volcanic rock that is solid, nonporous and usually impervious is a particularly notable phenomenon.

Even more noteworthy than that is the fact that the well has flowed with cold water for over 3,000 years, though it has been covered up and dug again many times over the ages.

[1] Al-Naggar, Zaghlul, "Scientific Miracles in the Holy Quran," *The Encyclopedia of Islam and Modern Science* (audio version).

Some characteristics of Zamzam water:

Modern scientific studies have proven that Zamzam water is distinguished in its natural chemical composition. It is hard, gaseous water, rich in beneficial elements and chemical compounds which are estimated to be about 2,000 mg per liter. The percent of salts in the wells of Mecca and its neighboring valleys, on the other hand, contain no more than 260 mg per liter. This indicates that the water which flows into the well of Zamzam comes from beyond other sources of water in the Holy City of Mecca, for the well of Zamzam surpasses them in mineral content and natural composition.

The water of Zamzam well is used to cure a lot of diseases. Glory be to Allah Who ordered this well to spring forth, for it is blessed. Praise be to Allah Who ordered the water to flow towards it from distant places through tiny capillary fissures.[2]

Maybe this phenomenon (the flow of water to Zamzam from distant places) is a support for those who say that the Holy City of Mecca is the center of earth's gravity.

2 - The Black Stone:

Allah's Messenger (sws) said about this stone, "**The Black Stone descended from Heaven**." [Related by al-Tirmidhi, who said: it is a good, sound hadith (*hassan sahih*)]

It has been discovered that the Black Stone is not a terrestrial stone. Its internal composition is not like that of terrestrial rocks. As Prophet Muhammad (sws) pointed out, it is not from the stones of the earth.[3]

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[2] Al-Naggar, Zaghlul, "Scientific Miracles in the Sunnah," *The Encyclopedia of Islam and Modern Science*.
[3] *Ibid.*

3 - Circumambulation of the Kaäba

The worship of Muslims is represented in the circumambulation of the Ancient House—the Holy Kaäba—which was legislated for them by Allah, the Mighty and Majestic, and elected as the only act of worship to coincide and be in harmony with the laws of the universe as created and formed by Him. Allah, the Glorious and Exalted, legislated for us to perform seven circuits around the Kaäba in a counterclockwise direction, placing the Kaäba on our left. Let us contemplate and scrutinize this amazing coherence and harmony:

1- The nucleus of an atom that makes up an element is orbited by electrons which go around the nucleus in seven levels of varying energy. This is the same as the number of circumambulations around the Kaäba.[4]

Electrons move counterclockwise, as do Muslims around the Kaäba, glory be to Allah!

2 - The earth rotates around its axis counterclockwise, glory be to Allah![5]

3 - The earth revolves around the sun in a counterclockwise direction—the same direction in which Muslims circumambulate the Kaäba, glory be to Allah![6]

4 – A man's sperm swims around the ovum in a counterclockwise direction—the same direction as the circumambulation of the Kaäba, glory and praise be to Allah![7]

As in the counterclockwise circumambulation around the Kaäba—which is one of the legal requirements of this act of worship—all celestial bodies: the sun, the moon, the stars, the planets, and even subatomic particles orbit in a counterclockwise direction in glorification of Allah Almighty.[8]

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[4] Al-Agharr, Karim Naguib, *Miracles of the Quran in the Secrets of the Womb*.
[5] *Ibid.*
[6] *Ibid.*
[7] *Ibid.*
[8] *Ibid.*

A man's sperm revolves around the ovum in a counterclockwise direction, and the ovum rotates on its axis counterclockwise. Likewise, during the rites of pilgrimage, Muslims circumambulate the Kaäba in a counterclockwise direction. That is like the counterclockwise revolution of electrons around the nucleus, the counterclockwise revolution of the earth around the sun and the counterclockwise revolution of the solar system around a black hole. This shows clearly that Islamic religious texts are in synch with the order of the universe. That indicates that the Creator of the universe is the same one who legislated the true religion, Islam.

Oh! Praise be to Allah, the Glorious and Wise, Who sent Muhammad (sws), the final messenger, with these guiding acts of worship and a pure, solid law![9]

The prostration in prayer:

It has been discovered that prostration towards the Sacred House (the Kaäba) protects man from a host of physical and psychological diseases, such as headache and fatigue. That is because the human body is covered with positive electrical charges. These charges have a negative effect on the body if they collect, so he must get rid of them. When man prostrates in prayer, he releases the increased charges, passing them back into the ground.

[9] Al-Agharr, *Miracles of the Quran in the Secrets of the Womb*. Al-Naggar has included in his book, *Practical Miracles in the Sunnah*, that the number of rotations of the ovum around itself and the number of revolutions of the sperm around the ovum are seven, in a counterclockwise direction.

The Third Proof:

The Birth of the Prophet Muhammad (sws) and His Grandfather, Abdul-Muttalib's, Promise to Sacrifice His Son, Abdullah

If we look at the story of the Prophet's (sws) grandfather's promise to sacrifice his son, Abdullah, we will see that it is similar to the story of Ibrahim and his son, Ismail. Ibrahim intended to sacrifice his son, Ismail, because he had a dream (and, as is well-known, the dreams of prophets are true visions), in which he saw himself slaughtering him. Out of Allah's mercy, He substituted a ram for Ismail, and instead of slaughtering Ismail, Ibrahim slaughtered the ram. Thus Allah bestowed His favor upon his worshippers because He had no intention for His law to be that fathers sacrifice their sons. The same situation actually occurred with the Prophet's grandfather, Abdul-Muttalib, when he intended to sacrifice his son, Abdullah, the Prophet's (sws) father.

Once Abdul-Muttalib was responsible for providing the pilgrims with water, among other tasks, and he began to think in that the hardships the pilgrims faced were due to the lack of water. This made him remember the well of Zamzam. Zamzam had been the reason his ancestor, Ismail, was saved after his father, Ibrahim, left him and his mother, Hagar, in the barren desert. Abdul-Muttalib remembered the well of Zamzam which then attracted a host of tribes to Mecca. He remembered his fathers and grandfathers talking about the tribe of Jurham, whose people filled in the well in revenge for being forced out of Mecca.

So he set his mind on finding the place of the blessed, buried well. When he and his only son at the time managed to find it, he got a pickax and began to dig between two idols. Quraish objected to this, saying that it was their place of ritual sacrifice, and they forbid him from digging the well again. He persisted, however, and dug until the stones beneath it appeared. At that point, Quraish asked him to let them share in the well for Ismail was their forefather as well, but Abdul-Muttalib refused, arguing that, from among all of them, he was the one who had been chosen to provide water to the pilgrims. He then became the sole guardian of the well.

Abdul-Muttalib had few children, so on that day, he vowed to God that if ten sons were born to him and they grew to maturity and were able to stand by him, he would sacrifice one of them at the Kaäba, in gratitude for the resolution of his conflict with Quraish while digging the well and their eagerness to deprive him of it.

Many years later, having been blessed with ten sons, Abdul-Muttalib, took his sons out to decide between them with divining arrows. Each son had an arrow with his name on it, and the one whose arrow was chosen would be sacrificed. The arrow chosen was that of Abdullah, the youngest of all

his sons. Abdul-Muttalib was just about to carry out his vow when Quraish intervened, worried that others would follow in his footsteps and this would become a regular practice.

So they decided that a divining arrow be set to choose between Abdullah and ten camels. If it pointed to the camels, Abdullah would be saved, and if it pointed to Abdullah, Abdul-Muttalib would add another ten camels. They did this over and over again until the arrow pointed to the camels, at which time there were 100 camels. So this is how the camels came to be taken to the slaughter instead of Abdullah, and this is how Abdullah, the father of the Prophet (sws), was rescued from death.

Perhaps this may remind us of the story of Ibrahim and his son, Ismail (peace be upon them); for they set the foundations of the Ancient House, and thus Allah honored them with the message and prophecy.

Muhammad (sws), the son of Abdullah, was chosen by Allah to purify that Ancient House, built by Ibrahim and Ismail, from the worship of idols and false gods. Many messengers were sent to the nation of Israel, but they were met with disbelief, lying and murder. The Jews believed that the prophet of the end days would also come from among their own. Yet, the wisdom of Allah Almighty required that the Seal of the Prophets would come from the descendants of their uncle, Ismail, may the peace and blessings of Allah be upon him: from the Arabs.

The Fourth Proof:

The Lineage and Features of the Prophet Muhammad (sws) and His Condition Before and After the Call

Prophet Muhammad (sws) had the best and most notable lineage in the tribe of Quraish.

1 – Hashim, the Prophet's (sws) forefather, took over the responsibility from Bani Abd-Manaf of providing pilgrims with water during the pilgrimage. He was a very wealthy and noble man. He was the first to feed the pilgrims *thareed*, a dish of stewed meat, broth and crushed bread. In fact, his real name was `Amr; he was only called Hashim due to the crushing (*hashm*) of the bread. He was also the first one to organize Quraish's two caravans, one in winter and one in summer.

2 – Abdul-Muttalib, the Prophet's (sws) grandfather, took over the job of providing pilgrims with water in Mecca after Hashim's death. He was treated with great honor and deference. Quraish called him 'The Overflowing' because he was so generous. He was one of the most prominent men in Mecca.

Allah's Messenger (sws) was known to the people of Mecca as the best of them in upbringing and the greatest in terms of character and virtue. Everyone from of tribe of Quraish knew this, and no one could claim otherwise. He was known to them as 'The Honest' and 'The Trustworthy,' and the members of Quraish testified absolutely to his scrupulousness and credibility.

As proof, we can read what al-Bukhari (one of those who collected and verified the records of the Prophet's (sws) speech and actions after his death) wrote. This is an extract taken from a message sent by the Prophet (sws) to the Byzantine emperor. He wrote:

> In the Name of Allah, the Most Gracious, the Most Merciful,
>
> From: Muhammad (sws), the son of Abdullah and Allah's Messenger
>
> To: Heraclius, the Emperor of Byzantium

> Peace be upon those who follow the path of righteousness.
>
> Become a Muslim and be safe. Become a Muslim, and Allah will reward you twice. But if you will not, you will bear the sins of the population. Oh people of the scripture, follow the right way, worship none but Allah, with no partner, and do not make gods of each other beside Allah. Then, if you refuse, bear witness that we are Muslims.

He then chose one of his companions to deliver the message. Bukhari mentioned: Abu Sufiyan (one of the polytheists of Mecca who incidentally later embraced Islam) was on a business trip in Syria at the time when he was summoned to Heraclius' court after the latter received the message. Heraclius asked for his interpreter and asked, "Who is the nearest in kinship to this man who claims to be a prophet?"

Abu Sufiyan said, "I am his closest relative."

Heraclius said, "Bring him to me, and let his companions stand right behind him." Then he said to his interpreter, "I am going to ask about this man, and if he lies, they will show us."

Abu Sufiyan, who later narrated the story admitted, "By Allah, had I not been afraid they would expose me, I would have lied about him." Thus, he was forced to tell the truth about Muhammad (sws) that was obvious to Quraish.

The first question Heraclius asked was, "How is his lineage considered amongst you?"

Abu Sufiyan said, "He has a good lineage."

Heraclius asked, "Has anyone among you ever made the same claim before?"

Abu Sufiyan answered, "No."

Heraclius asked, "Is it the nobles who follow him or the weak?"

Abu Sufiyan replied, "It is the weak."

Heraclius asked, "Are they increasing or decreasing?"

Abu Sufiyan said, "They are increasing."

Heraclius asked, "Has any one of them apostatized in anger at the religion after he entered it?"

Abu Sufiyan replied, "No."

Heraclius asked, "Is he deceitful?"

Abu Sufiyan answered, "No, but we are currently in a period of time in which we do not know what he will do." (Abu Sufiyan commented, "I was not able to get in a negative word about him beside this.")

Heraclius asked, "Have you fought him?"

Abu Sufiyan replied, "Yes."

Heraclius asked, "And how was it?"

Abu Sufiyan said, "It had its ups and downs; sometimes we beat them and sometimes they beat us."

Heraclius asked, "What is he telling you to do?"

Abu Sufiyan replied, "He tells us to worship only Allah, with no partners, and to abandon what our forefathers said. He also tells us to pray, to be truthful, to be chaste and to maintain bonds of kinship."

Then Heraclius said,

> I asked you about his lineage and you said that he has a good lineage, and that is one of the features of a messenger amongst his people.
>
> Then I asked you if anyone has ever made the same claim before, and you said no. So I figured that if anyone had ever made the same claim before, I would have thought he is just imitating something that has been said before.
>
> I asked you if any of his forefathers were kings, and your answer was no. If you had answered yes, perhaps he is just reclaiming his father's kingdom.
>
> I asked if you had accused him of lying before this claim, and you said no. So I knew that he would not be careful to avoid lying to people only to do so about Allah.
>
> I asked if the noble or the weak follow him, and you said the weak. Those are indeed the followers of Allah's messengers.
>
> I asked if they are increasing or decreasing, and you replied that they are increasing, and that is how faith is: it grows until it is fulfilled.
>
> I asked you whether anyone has apostatized from this religion after embracing it, and your answer was no. Indeed that is the characteristic of faith when its joy mixes with hearts.

> I asked if he is deceptive, and you said no. That is how the messengers are; they are not treacherous.
>
> I asked what he tells you to do, and you said that he orders you to worship only Allah, without any partners, to forsake the worship of idols, to perform prayers, and to be truthful and abstinent.
>
> If what you say is right, he will take my place. I knew that he was coming, but I did not know that he would be one of you; if I knew that I could get to him, I would be eager to meet him; and if I arrived, I would wash his feet. He then asked for the Prophet's (sws) Book to read it, and when he had finished, voices were raised, developing into an uproar, so he ordered us to go.

Abu Sufiyan said that, after that incident, he was sure that Muhammad (sws) was the Messenger of Allah.

Let us return to the age in which the Prophet (sws) was raised. We see that he was brought up in an age in which ignorance and misguidance prevailed, amongst an illiterate, disbelieving and idol worshipping people, who did not believe in the Last Day and lived a life of amusement. They became fanatic over the most trivial things. They lived in tribes that plotted against one another and clans that slaughtered one another. They did not live under the protections of a proper state: no government with authority, no army to defend them against aggression, no constitution to sort out their rights and duties, and no law to determine punishments.

The Prophet (sws) was brought up in such an environment, yet he still had pristine powers of perception, a tremendous personality and noble moral values.

The Position of Prophet Muhammad (sws) before and after the Message: Let Us Judge on the Evidence

Prophet Muhammad (sws) lived forty years among his people, enjoying a good reputation and preeminent status, and he was famed for his truth and honesty. Here we mention two incidents which should serve as sufficient proof:

The first incident: The rebuilding of the Kaäbah

The tribes were quarreling over which of them should have the honor of putting the Black Stone back in its original place. Abu Umaya (the eldest of the chiefs) suggested that they take the advice of the first person to pass through the entrance of the sacred house. The others agreed, and the first person to arrive was Muhammad (sws). When they saw him, they all declared in once voice, "We agree on this honest man." When he reached them and they told him what was going on, the Prophet (sws) put the Black Stone on a garment, and asked each tribe to hold one of its corners. All of them complied. They carried the garment with the stone on it, until they raised it and brought it near to place, whereupon Muhammad (sws) himself placed it in position and they continued building above it.

This incident bears witness to his reputation for honesty and virtue amongst his people. It likewise bears witness to his intelligence and brilliance, his acumen and ability to solve abstruse problems. He was able to satisfy all of them with his sage wisdom. He involved them all in carrying the stone and, at the same time, he gained the honor of putting it in its place.

The second incident: Mount Safa

Ibn Abbas (a cousin of the Prophet, sws) said,

> When Prophet Muhammad (sws) received the order from Allah to warn his clan, he climbed up Mount Safa and began to call the tribes until they gathered. He asked, "If I were to tell you that there are horsemen in the valley intending to attack us, would you believe me?" They answered, "Yes, for you have always been truthful." The Prophet then said, "I have been sent to you as a plain warner of severe torture."
>
> Abu Lahab (the Prophet's, sws, uncle) said, "Woe to you, Muhammad! Is this the matter for which you have gathered us?" For that reason, the following verse of Quran was sent down,

تَبَّتْ يَدَا أبِي لَهَبٍ وَتَبَّ

It means, {**Perish both hands of Abu Lahab, and may he perish!**} [Al-Masad 111:1]

This incident bears witness to his foresight, for he got them to admit what they think of him before surprising them with the message, and their answer was forthright: he had always been honest and trustworthy.

From these two incidents, we can conclude that honesty and trustworthiness were two integral features of the Prophet Muhammad (sws), even before the message.

Thirteen years after the message, the Prophet (sws) decided to leave Mecca. He asked his cousin, Ali ibn Abi Talib, to return the deposits left in his trust to their owners. This shows that Quraish entrusted him with their valuables. At an early age, the Prophet (sws) was brought up to avoid idol worship. Twice before the message, he wished to listen to music played to the tune of pipes, but Allah kept him from such nonsense; he fell asleep and did not wake until sunrise. As a young man, he preferred to be alone and would worship for several nights before returning to his family.

Now we would like to ask, would such an honest and true man dare lie to people?

Why did he reject the rules of his social environment despite its control and effect over him?

He lived for forty years amongst people drowning in ignorance and lost in misguidance, yet he did not behave like them, nor was he infected by their misfortune.

He had a very hard time in his formative years. Yet during this period in which hopes and dreams flourish, there was no indication of his message or sign of the prophecy to come. Despite the hardships he endured—the death of his mother, though she was still young and he was only six years old, the death of his grandfather, Abdul-Muttalib, and then his uncle, Abu Talib, all the while knowing that his father had died young while he was still in his mother's womb—all of these events made it clear to him not to have high hopes for the life of this world, yet there was still no sign of his message or of the prophecy yet to come. Then, during the period of his life when the spirit settles and hopes cool down, he began a revolution that was to become a turning point in history. He announced that he was a messenger from Allah and that his message was not only for the Arabs, but for the whole of mankind. It was not only for the people of his age, but for all those that will come afterwards. And why not, when he is the Seal of the Prophets—the last and final messenger sent by Allah, the Glorious and Exalted?

Allah Almighty determined that the Prophet would be the last prophet and that his message should be for the whole of mankind in every time and place. Allah Almighty has protected that

message and His Book, the Quran, from distortion, whether through addition or removal, for that is what happened to the previous messages and books, by human hands, according to their desires.

He (sws) knew from the first moment he received the revelation that he had to work hard and be exceedingly patient to bear the difficulties until Allah Almighty rewarded him with victory.

The question here is: what made him do all of this? What made him declare his prophecy and message?

Certainly, it is because he was, really and truly, the Messenger of Allah, who obeyed the commands of his Lord, the Blessed and Exalted, at the time that Allah decided, according to His will and wisdom.

The Call

Prophet Muhammad (sws) called the people to pure monotheism and the exclusive worship of Allah, and he bonded them to one another. He called them to that which is good: performing prayers, enjoining virtue and forbidding vice.

He ordered messages to be sent to the kings and rulers all over the world. He sent letters to them, calling them to Islam and its dictates and guiding principles. He sent to the Negus, King of Abyssinia, to the Muqauqas, King of Egypt, to Chosroe, King of Persia, to Heraclius, Emperor of Rome, to the ruler of Bahrain, to the ruler of Yamamah, to the ruler of Damascus and to the king of Amman and his brother. In this way, he spread his message to most of the kings and rulers of the world. Some of them believed and others did not. At the very least, even for those who refused to believe, he made them think and made them aware of his name and his religion.

So we ask: could pure monotheism be acquired in an idol-worshipping society—a society that takes pride in noble birth, shows preference based on lineage, in which bigotry prevails, evil deeds are practiced regularly and immorality runs rampant?

Certainly not:

إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى * عَلَّمَهُ شَدِيدُ الْقُوَى

It means, {**It is only a Revelation revealed. He has been taught** (this Quran) **by one mighty in power** (Jibril: Gabriel).} [Al-Najm 53: 4-5]

He was a messenger from Allah, the Glorious and Exalted, who was inspired by his Lord, the Blessed and Exalted.

His Illiteracy and His Call

Muhammad (sws) was illiterate, but his illiteracy is evidence of his prophecy. Despite being illiterate, he was able to teach all sorts of people: literate and illiterate alike. His Islamic university has graduated rulers, politicians, soldiers, leaders, jurists, mathematicians, authors, historians, teachers, preachers, religious scholars, fair judges and scientists in every field.

Despite his illiteracy, he spoke with uncanny precision of scientific facts which remained unknown for centuries until being discovered by modern science recently.

Allah says,

وَمَا يَنطِقُ عَنِ الْهَوَى * إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى * عَلَّمَهُ شَدِيدُ الْقُوَى

It means, {**Nor does he say** (aught) **of** (his own) **desire** * **It is no less than inspiration sent down to him** * **He was taught by one Mighty in Power**.}[Al-Najm 53: 3-5]

As we see, his illiteracy was evidence of his message and prophecy. He truly is the Messenger of Allah, may the blessing and peace of Allah Almighty be upon him.

The Fifth Proof:

The Initiative to Practice What He Preached and His Constant Remembrance of Allah

If we return once more to the Prophet (sws), reading reports about him and studying his influence, we find the strongest evidence of his prophecy.

All reports agreed unanimously that he was always the first practice what he preached: the first to do what he enjoined and avoid what he prohibited. Allah says in the Quran,

قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ وَهُوَ يُطْعِمُ وَلاَ يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكِينَ * قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

It means, {**Say** (oh Muhammad, sws), **"Shall I take as a *wali*** (helper, protector, lord or god) **any other than Allah, the Creator of the heavens and the earth when it is He Who feeds but is not fed?" Say: "Verily, I am commanded to be the first of those who submit themselves to Allah** (as Muslims)." **And be not you** (oh Muhammad, sws) **of the *mushrikun*** (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah). * **Say: "I fear, if I disobey my Lord, the torment of a Mighty Day**."} [Al-An`aam 6: 14-15]

Indeed, the Prophet (sws) responded to his Lord. He was always the first to carry out Allah's instructions. He was the leader of Muslims in every situation: in word and in deed.

Allah Almighty says,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

It means, {**Indeed, in the Messenger of Allah** (Muhammad, sws) **you have a good example to follow for him who hopes for** (the Meeting with) **Allah and the Last Day, and remembers Allah much.**} [Al-Ahzab 33: 21]

He was the most obedient to Allah, he always mentioned Allah in his heart, and he feared Allah more than anyone. This is not just a claim; it was a concrete fact proved to his companions and relatives in everything he did and in everything that came from him, may the peace and blessings of Allah be upon him.

According to Anas (may Allah be pleased with him), the Prophet (sws) said, "**By Allah, I am the most fearful of Allah amongst you and the most pious towards Him.**" [Related by al-Bukhari and Muslim]

In his authentic collection, Ibn Hibban reported that `Ataa asked Aisha to tell him the most surprising thing about the Prophet (sws). She replied, "And what about him was not surprising? One night he came to me and got under the covers with me. Then he said, 'Let me go and worship my Lord.' So he went to perform ablution and began to pray. He wept until the tears were flowing onto his chest. Then he bowed at the waist and wept, and then prostrated his head to the ground and wept. He raised his head and wept. He continued to do that until Bilal came to make the call to prayer. I asked him, 'Oh Messenger of Allah, what is making you weep when Allah has forgiven you your past and future sins?' He (sws) replied, 'Shall I not then be a grateful slave? Why wouldn't I when this night He has revealed to me:

إنَّ فِي خَلْق السَّمَاوَاتِ وَ الْأرْض وَاخْتِلَافِ الَّيْلِ وَ الْنَّهَار لَأيَاتِ لِأوْلِى الْألْبَابِ * الَّذِينَ يَذْكُرُونَ اللهَ قِيَاماً وَ قُعُوداً وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْق السَّمَاوَاتِ وَالْأرْض رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً سُبْحَانَاكَ فَقِنَا عَذَابَ النَّار

It means, {**Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. * Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth,** (saying)**, "Our Lord! You have not created** (all) **this without purpose, glory be to You! Give us salvation from the torment of the Fire.**} [Al-Imran 3:190-191]

Then he said, "**Woe to anyone who reads these verses and does not think about them**."

The Prophet (sws) never spent a moment without mentioning Allah. He mentioned Allah in secret and openly, amongst people and when alone, in times of ease or difficulty, in good and bad situations, upon traveling and returning, day and night, in the morning and in the evening.

The Prophet (sws) sent Amr ibn al-`As to Ibn al-Jalandy, the king of Amman to call him to Islam. Al-Jalandy said, "I know that Muhammad (sws) is a prophet of Allah, because when he orders people to the good, he is the first to do so, and he does not ask anyone to avoid anything bad without being the first to do so. He wins without being arrogant and is defeated without giving up. He fulfills his covenant and keeps his promises, and I bear witness that he is a prophet."

Then he recited verses of poetry declared his acceptance of Islam and calling everyone to embrace it.

So, this is Allah's Messenger, the Seal of the Prophets, may Allah's blessing and peace be upon him—an open book to all, both before and after his mission. Anyone who would like to know more about his tremendous personality and blessed life history should read and peruse his biography to learn and grow certain that he truly was the Messenger of Allah.

The Sixth Proof:

The Abandonment of the Present Life and Its Attractions

We return once again to ask: if Muhammad (sws) was not a messenger sent by Allah, the Glorious and Exalted, then what did he hope to gain from this claim which brought him all kinds of torture and oppression, from vicious verbal abuse to intense physical suffering?

As attested to by his opponents, he was sensible, judicious and wise. So, what was his aim? What did he hope to gain? Was it power or money? Both were offered to him, first by his Lord, and then, by the unbelievers of Quraish, yet he preferred to remain virtuous, scrupulous, self-denying and content. The unbelievers tried to bargain with the Prophet (sws), by showering him anything he could desire to stop him from continuing his call. But those poor people couldn't realize that everything the sun shone on was not worth the wing of a mosquito to him compared to his mission, so they failed in their mission.

Abu al-Walid, who was one of the chiefs of the unbelievers of Quraish, went to the Messenger of Allah (sws) while he was sitting alone in the mosque. Abu al-Walid wanted to speak to the Prophet (sws) about certain matters and make him an offer, hoping that he would accept some of his conditions and give up his message. He came with the consent of Quraish who agreed because they had seen Hamza ibn Abdul-Muttalib, the Prophet's (sws) uncle, become a Muslim and the number of people joining the Prophet (sws) was increasing.

Abu al-Walid said, "Oh son of my brother, if what you are seeking with this matter (meaning Islam and the invitation thereto) is money, we will gather our money and give it to you until you become the richest of us; if you are seeking honor and prestige, we will make you our leader until we make no decisions without your leave; and if you want power, we will make your our king."

The Prophet (sws) refused all of this for the sake of his message. He was offered money, prestige, power and marriage to the noblest of their daughters, yet he chose modesty, asceticism, integrity and minimalism.

All of this clears the Prophet (sws) of the accusation that he was seeking benefit in the present life in all its aspects. This was not just idle talk; it was just as much a cold, hard fact at the beginning of his call as it was at the end of his mission.

Even when his enemies and opponents finally surrendered to him, and he had amassed great wealth from the spoils of war, he spent it all on the poor, orphans and the needy, while he himself slept on a straw mat that left marks on his body. He spent all the money on others while he lived in self-denial and simplicity.

Aisha said, "The Prophet's (sws) family did not eat their fill of barley bread two days in a row until the Messenger of Allah (sws) died." [Related by al-Bukhari and Muslim]

On the authority of Ibn Masoud, "One day I came to the Prophet (sws) when he was in a room as small as a chicken coop. He was lying on a straw mat that had left marks on his side, and upon seeing that, Ibn Masoud wept. The Prophet (sws) asked, '**What makes you weep, Abdullah?**' Ibn Masoud replied, 'Oh Messenger of Allah! The Emperor of Byzantium and the King of Persia walk on all types of silk while you lie on a mat of straw which leaves marks in your side!' The Prophet (sws) said, '**Do not weep, Abdullah, for they have this world and we have the Next, and this world and I and the similitude of this world and I are merely like a traveler stopping beneath a tree, only to move on and leave it.**'" [Related by al-Tabarani]

The hadiths that prove the simplicity and minimalism of his (sws) lifestyle, in terms of food, dress and housing are plentiful.

The Prophet (sws) renounced worldly pleasures and taught his women to do so as well. He declined to give his daughter, Fatima (may Allah be pleased with her)—the daughter of his first wife, Khadijah (may Allah be pleased with her), who spent her money in the service of him and his call—money from the wealth Allah had bestowed upon him to satisfied her need and ensure that she live a comfortable life. Even the money he would leave behind after his death was to be considered charity and could not be left to family members. Because of his extreme interest in the poor and care for the weak, he sidelined himself and his own family. He did not prefer them over anything in his life. He did not save anything for them after his death. He placed them all in the trust of Allah's Generosity, for He is the Lord of Tremendous Bounty.

Muhammad (sws) was a prophet who came to raise his followers from being slaves of this world and of money to being slaves of Allah alone, to be satisfied in their present life with little, and to find it sufficient to prepare provisions for the Hereafter. The Messenger of Allah (sws) was not after power, money or fame.

The hadiths related about him bear witness to his abstention from the world and his humility throughout his life, may the blessing and peace of Allah be upon him. So, what did he want? What goal did he hope to achieve, since everyone around him bore witness to his wisdom and good judgment? He did not have any intention but to satisfy God. He wanted nothing but to gain His love and enjoy His closeness.

Does not all of this prove that he was sincere in his mission and that he was, as they say, a prophet sent by Allah?

The Seventh Proof:

The Prophet's Call: Could It Have Been Brought by an Illiterate Man?

Yet again we return to the claim with which the Prophet (sws) came, to take a close look and discover its nature and goals.

Through research and contemplation, it shall become clear to us that the Prophet's (sws) message was a natural, ingrained thing to call for; its theoretical principles are sound enough to satisfy any rational mind and its practical elements are appropriate for any energy level. It is a call that suits human instincts and needs, a call that does not play mind games or stretch the imagination, a call that arouses a person's curiosity to learn more about it, to understand and grasp the evidence for it. It is a call, built on truth and goodness, which points out the right way, in all its foundational elements and secondary branches, in its beliefs and edicts.

A wise man was once asked, "Why did you embrace Islam?" He replied, "When I studied Islam, I did not find anything it told me to do that my mind could not accept or anything it told me not to do that reason told me to do. All its commands and prohibitions were acceptable to logic and reason and law and order." This was the mind of a rational, perceptive man, and it was the truth, as attested to by every aspect of Islam. Let us give a few examples:

A - **True monotheistic belief**: Islam is a simple creed with no complicated theory or ambiguity; its evidence is clear and supported by that which lies beneath man's senses and thoughts. It is so clear that it leaves no room for doubt or suspicion.

B - **Belief in bodily resurrection and the Day of Judgment**: this belief is strongly tied to monotheism, for belief in only one God who is the epitome of perfection necessitates belief in His absolute wisdom, and such wisdom requires that believer and unbeliever, pious and profligate, helper and harmer are not equal; inevitably, there must come a day when each is either rewarded or punished. There is nothing impossible about resurrection, for He Who is able to create initially has the ability to bring back.

C - **Belief in Allah's Messengers**: between this belief and the previous two is the strongest of bonds and firmest of ties. The wisdom of Allah negates the possibility that He would create man, neglect him and then punish him without presenting him with clear criteria (by sending him prophets and messengers).

D - **Belief in what the prophets were sent with**: belief in Allah's Messengers requires that we believe in what they were sent with.

E - **The call of Islam is distinguished by its universality**—for it has come for all mankind—**and its comprehensiveness**, since it ensures all their worldly and heavenly interest. It takes care of all their physical and spiritual interests, both individually and collectively. It spreads virtues, fights injustice and vice, and makes peace with those unbelievers who desire it.

Islam has not left any issue, except that it has paved a clear path for Muslims to take. Nations the world over try to follow the methodology of Islam and benefit from its guidance and instructions for every matter, great or small. Islam is a call of comprehensive reform for all aspects of the life, from the details to the big picture.

Could this possibly have been accomplished by an illiterate man, raised amongst illiterate people? Of course not! History has not recorded a single man like him. The truth is that Muhammad (sws) really is a messenger sent by Allah.

The Eighth Proof:

The Stance of the Unbelievers towards both Call and Caller

The unbelievers' position toward the new dynamic in their town was to resist: they fought against the call, the caller and those who believed from the beginning of the Prophet's (sws) mission. They harmed him (sws) greatly through word and deed, and persecuted his companions, through various methods of torture and oppression.

Many reports bear witness to the patience of the Prophet (sws) and his companions for the sake of this call. One example is Bilal, one of the Prophet's (sws) companions and the first one to make the call to prayer. He was a slave of Umaya ibn Khalaf (one of the worst enemies of Islam). He used to put a rope around Bilal's neck and ask the boys to lead him in circles around the mountains of Mecca. He would beat him regularly with a stick, force him to sit in the blazing hot sun and deprive him of food and water. Even more, when the heat of the sun was at its greatest, he would take him out to the desert, put a huge rock on his chest and say, "You will stay here until you die or disbelieve in Muhammad and worship al-Lat and al-`Uzza (names of idols)." In this situation, Bilal merely answered, "(Allah is) One! (Allah is) One!" Some of the Prophet's (sws) other companions suffered greatly under torture because they believed in this great religion, but none of this caused them to leave their religion or disbelieve in the Prophet (sws) and his call, and so Allah rewarded them greatly for their belief and patience.

In their war against Islam, the unbelievers tried every weapon and every method. Then in the end, they believed in the Prophet's (sws) message and his prophecy and gathered around him.

After the Prophet's (sws) death, some people claimed that they were prophets, like Musailama the Liar, for instance. He claimed that he was also a prophet. Some dissidents followed him because they evidently hated Islam and envied the Muslims. Apparently, they had been pretending to accept Islam, while hiding the unbelief in their hearts. The Muslims fought Musailama and his followers, and Allah granted victory to the Muslims, while Musailama was killed and the dissenters suffered the worst defeat ever. Thus we see the fate of Musailama the Liar and his false claims!

Do you see how Allah Almighty has combined the name of Musailama, the pretender to prophecy, and the feature of lying? He has brought them together in the pages of history to bring lasting shame and punishment to this liar. You may notice the vast difference between the man who lied when claiming prophecy and the man who was true in his call and clear about his message.

Allah rewarded Prophet Muhammad (sws) and his call with victory and brought his life to a conclusion in the best way.

Prophet Muhammad (sws) was patient; he spent his whole life in struggle until he was granted victory by Allah. Then, when Allah granted him victory, he was finally able to spread the great religion with which Allah Almighty had sent him. Allah immortalized the name of His prophet (sws) throughout the pages of the history, and Allah combined His Blessed Name, His Majesty, and the Prophet's (sws) name in every call to prayer.

No sooner does the call to prayer end in one place on earth than it begins in another. After this great religion spread to the ends of the earth, we were able to hear this true testimony everywhere: I bear witness that there is no god but Allah and that Muhammad (sws) is the Messenger of Allah.

Allah Almighty supported Muhammad (sws) with victory all his life and after his death. That is because he was sent by Allah, the Glorious and Exalted. That is because he is the last of all Allah's prophets, may His peace and blessing be upon them all.

We send prayers upon him and ask Allah to pray upon him. We will forever combine the name of the Prophet (sws) and praise for him. No sooner do we mention the name of the Prophet (sws) or any pronoun referring to him, for Allah knows the rank and position of His prophet (sws) and the prayer of Allah on his Prophet (sws) means praise for him. Likewise, the name of the Prophet (sws) is rarely ever mentioned without his epithet, which he received before his mission, "The Honest and Trustworthy."

The question that presents itself then is:

> Is it possible that Allah Almighty would grant His prophet (sws) victory and give him all that support if he was lying about his mission?

No, the truth is that the Prophet (sws) had a high position with his Lord, which is why he deserved support from Allah.

Have you noticed how Allah Almighty combined His Blessed Name with that of His prophet and honored the mention of his name? Have you seen how Allah Almighty immortalized the name of the Prophet by joining it with the features of honesty and trustworthiness? Muhammad (sws) is, truly and verily, the Messenger of Allah and the Seal of the Prophets, peace be upon them all.

The Ninth Proof:

A Mercy to the Whole World

Allah sent the Prophet (sws) to be a mercy to the whole world—to bring them out of the darkness of unbelief and idol worship to the light of monotheism and a straightforward, uncorrupt law, to avoid Allah's displeasure and punishment and to gain His approval, His paradise and a good reward.

The Prophet (sws) struggled greatly and maintained his patience throughout the period of delivering his message, until the light of pure monotheism filled the whole of the earth.

Let us meditate on the effect Prophet Muhammad (sws) had on all those who followed him:

A - **The unbelievers of Mecca**: the people of Mecca were worshipping idols instead of Allah.

Abrahah al-Ashram tried to demolish the Kaäba with his elephant and army. That was in the same year that Prophet Muhammad (sws) was born. The people of Mecca did not have the ability to fight off Abrahah's army, so Allah sent birds to throw stones which made the army no more than an empty field of wheat stalks. The warriors then ran away, leaving their dead in shame as a punishment for them in this world, while they await their punishment in the Hereafter. All of this was in the year in which Prophet Muhammad (sws) was born.

Allah Almighty did not wish for His prophet (sws) to be a slave of Abrahah and his army, and that would have been possible if Abrahah had managed to demolish the Kaäba and enslave the people of Mecca, but Allah prevented them. He protected His prophet and granted them victory.

As mentioned before, that was at the same year in which Prophet Muhammad (sws) was born. It was his blessing that saved all the people of Mecca from Abrahah and his army, even though they still worshipped idols.

B - **The name of Prophet Muhammad (sws) and other names mentioned in relation to him have auspicious, not repellent, meanings**:

1 – Let us start with his name, Muhammad (sws), which is derived from the word, 'praise.' Prophet Muhammad (sws) is praised throughout the earth and in the heavens. He was given

that name even though it was not well-known at the time as a regular Arab name. Because he was the last of the all the prophets, peace be upon them, he received that name by the wisdom and will of Allah Almighty.

2- The name of the Prophet's (sws) father was Abd-Allah, meaning 'slave of Allah,' not the slave of any of the idols his people worshipped at the time.

3- His mother's name was Amina, which is from the word, 'safe,' not like other names of women at the time, which often had bad meanings.

4 -The midwife who aided Amina when she was giving birth was named Shifaa, which means, 'recovery.'

5- The woman who breastfed the Prophet (sws) after his mother was called Thuwaiba, derived from the word for reward.

6 - It was the habit of the Arabs to find wet nurses for their babies from among the Bedouin nomads, to protect them from urban diseases, to strengthen their bodies and nervous systems and to make them excel in the Arabic language from an early age. The Prophet's (sws) wet nurse was named Halima al-Sa`adia, from the words for forbearance and happiness.

7 - The Prophet's (sws) maid was named Baraka, which means 'blessing' and 'felicity.'

8 - The birth of Muhammad (sws) took place in the month of *Rabi` al-Awwal* (falling that year in the spring). It was the best and nicest time of the year, when the flowers were blooming and flourishing.

9 - Since the Prophet Muhammad (sws) migrated north, from Mecca to Medina, the city has been known as *al-Madina al-Munawwara* (The Illumined City). Allah selected His prophet, Muhammad (sws), to be the last of all prophets to the whole of mankind. He selected his name and the names of everyone surrounding him.

C - **The blessing of the Prophet (sws) had an effect on everyone around him.** We will mention only two examples of this:

1 - Halima al-Sa`adia, the Prophet's (sws) wet nurse, gave us a detailed explanation about what she saw of the blessing of Prophet Muhammad (sws).

Ibn Ishaq narrated that Halima reported that she had been traveling with her husband, her own baby boy, and a group of eight other women looking for work as wet nurses, for it had been an arid year. She rode a very weak she-donkey and had spent a very hard and sleepless

night because her poor little baby had been crying of hunger. She said that when they arrived in Mecca seeking infants to suckle, all the women refused to take Muhammad (sws), for he was an orphan and he had no father. None of them wanted to take him because they did not expect his mother or grandfather to pay them well. When it was time to leave, all of the women had a baby except Halima, but she told her husband that she did not want to go back empty-handed, so she decided to take in the orphan. Her husband agreed, saying that perhaps Allah would bless them in him. Halima admitted that she only took him because she did not find any other infant to suckle but him. She took him back to camp and gave him her breasts, which were full of milk, and it was enough for both him and her own little boy. Thus, the Prophet (sws) and Halima's baby became foster brothers. She said that they slept that night as they had not slept before. Her husband went to feed the she-camel which had been very weak, but he found its udders full of milk. They both drank until they were entirely satisfied and spent a quiet and comfortable night. They began their return voyage and found their she-donkey was so fast that it outpaced all the others. This made her companions ask in astonishment if that was really the same donkey she had ridden on the way there. They returned to their home in Bani Sa`d which was the most arid land in the whole region. Her sheep would go out into the barren fields and return with much milk in their udders, while the sheep of other tribes would return without a single drop in their udders. Her neighbors were surprised and they began telling their shepherds to graze their sheep where hers had gone.

Halima and her husband spent two years in that state of favor and blessing. When she weaned Muhammad (sws), he was healthy and well-built. They took him back to Mecca to return him to his mother, hoping that she would allow them to keep him for longer to enjoy more of his blessing. Halima tried to convince Amina that it would be better for him to stay with her and her husband to protect him from the diseases of the city. They kept asking until, at long last, Amina agreed to let Muhammad (sws) go back with them. [*Al-Raheeq al-Makhtum*, Ibn Hisham 1/162-164]

2 - Umm Ma`bad al-Khuza`iya is the other example.

While he was fleeing Mecca for Medina, the Prophet (sws) passed by her tent. She was a hard-working woman who had some sheep to raise, and she used to feed travelers from their milk. The Prophet (sws) and his companions asked her for something to eat. She responded that she wished she had something to offer them. The Prophet (sws) saw one sheep through the opening in the tent and asked about it. She explained that this one had stayed behind

> because it was old. He asked if it had any milk, and she said it was too weak for that. The Prophet (sws) asked for Umm Ma`bad's permission to milk it, and she agreed.
>
> The Prophet (sws) touched its udder with his hand, mentioned Allah's name and prayed. Its udders swelled with milk, so he called for a container in which to collect it. He milked the old sheep until the foam reached the top of the container. Umm Ma`bad drank until she was full, and the Prophet's (sws) companions did the same. The Prophet (sws) himself drank, milked the sheep until the container was full again and went on his way with his companions. When Umm Ma`bad's husband returned, he was astonished to find that so much milk had come from such a weak animal. When he asked his wife for an explanation, she told him that a blessed man had done it. She described him to her husband, who said that he had heard of such a man from the people of Quraish. In fact, he had been just about to join him, and, considering what he had just heard, he declared that he would do so if he could find a way.

There are many more examples of such miracles that prove the blessing of the Prophet (sws), and that is no wonder, for he is the Seal of the Prophets.

The Tenth Proof:

The Education of the Prophet's Companions and Their Great Love and Admiration for Him

The Prophet's (sws) Education of His Companions

- The Prophet (sws) brought his companions up on pure monotheism: to worship only Allah Almighty and not associate partners with Him.
- He brought them up to obey the commands of Allah, to avoid that which He has prohibited and honor that which He has made sacred.
- He brought them up to enjoin virtue and forbid vice.
- He brought them up to be eager to win Allah's pleasure and Paradise.
- He brought them up to love Allah and His prophet more than anything else, even themselves.
- He gave them wholesome teachings to make them good citizens, able to protect the religion and carry the flag of Islam, to spread it all over the world with the support of their God after winning His good pleasure. Allah cleansed their souls and purified their spirits with the message of the Prophet (sws).

Allah says,

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ

It means, {**Similarly** (to complete My blessings on you), **We have sent among you a Messenger** (Muhammad, sws) **of your own, reciting to you Our Verses** (the Koran) **and purifying you, and teaching you the Book** (the Quran) **and the *Hikmah*** (i.e. Sunnah, Islamic laws and *fiqh* - jurisprudence), **and teaching you that which you used not to know.**} [Al-Baqarah 2: 151]

They were able to carry the banner of monotheism and invite others to it. In just a few years, Islam spread far and wide, all over the world, and the flag of monotheism flew high in the sky while all idols and other symbols of unbelief were smashed. The grandest and most powerful empires at that time were the Byzantine and Persian. The Persians worshipped fire and the Byzantines worshipped the cross; they set up a partner with Allah by claiming that He had a son.

The Prophet (sws) said to the unbelievers in Mecca, "**Believe that there is no god but Allah and that you are victorious; you will rule the Arabs and the Persians will surrender to you**."

And so it came to pass: the two world superpowers were subdued by the Muslims—those who followed the Prophet (sws), believed in Allah and His Book and held fast to the Sunnah of His Messenger (sws). Muslims established a civilization which could not be compared to any other, and the light of this civilization prevailed over the whole earth. That is because they applied the divine law of Allah and they did not fear anything but Him. As such, Allah granted them power and victory.

History itself bears witness to all of this. These facts are recorded on its pages and preserved within its lines. A host of Muslim victories are transcribed, with their statistics and dates, and they stand as proof of the greatness of the Prophet's (sws) first-class training of his companions. Such an education could not have been accomplished by anyone except a prophet sent by the God of the whole world, and that prophet is Muhammad (sws), the last of all prophets.

The Great Love of the Companions for Prophet Muhammad (sws)

The companions of the Prophet (sws) loved and admired him greatly, took him as an example and sacrificed their lives to save him. That is a kind of love that lies beyond the imagination of the mind. They took him as an example in all their sayings and deeds, in their acts of worship and social interactions. They sacrificed their lives for his sake. Allah chose him and loved him, so He also placed love for the Prophet (sws) in his companions' hearts.

They loved the Prophet (sws) more than their parents, more than their sons and more than themselves. Here is some evidence to prove their great love:

Once, Urwa ibn Masoud al-Thaqafi (at the time not yet a Muslim), heard that the Prophet (sws) and his companions intended to visit the Kaäba to perform the minor pilgrimage, known as *`umrah*. Quraish held an advisory council to decide how to prevent the Muslims from reaching the Kaäba. Urwa was sent to spy for Quraish. He sat amongst the Muslims to learn about the relation between the Prophet (sws) and his companions. When he retuned to his clan, he told them how the companions of the Prophet (sws) loved him and how they behaved with him. He said that he had had the chance to meet many kings, including the Byzantine Emperor and the Negus of Abyssinia, but he had never seen any king receive such great love and honor as that which Muhammad (sws) enjoyed amongst his companions. When he expectorates phlegm, they hurry to take in their hands and rub their faces and skins with it; when he performs his ritual ablution, they fight over the water

of his ablution; when he gives them an order, they hurry to carry out his command; and when he speaks, they look straight at him to glorify him.

Another event that affected the companions of the Prophet greatly was his death (sws).

When news spread that Muhammad (sws) had died, every spot in Medina went dark. It was a great disaster to lose the Prophet (sws) and not be able to see him again. Some of the companions would not believe he was dead; they thought perhaps he had just lost consciousness or been temporarily paralyzed. We will mention two situations concerning two great companions of the Prophet (sws).

The first situation was that of Umar ibn al-Khattab (the second caliph):

The news made him lose his mind. He said, "Some of the hypocrites claim that the Prophet (sws) died, but Muhammad (sws) went to meet his Lord, like Moses when he left his people for forty nights. During his absence, they claimed her was dead, yet he returned after forty nights, and so will Muhammad (sws); he will return and cut off the hands and legs of those who claimed that he died."

The second situation was that of Abu Bakr (the first caliph):

Abu Bakr came from his home, riding on his horse until he reached the mosque. He entered the mosque without speaking to anyone. He was covered in tears. He kissed the Prophet (sws) and asked Umar (who was still crying) to sit, but Umar refused. He then gathered the people and said to them, "Let he who worshipped Muhammad know that Muhammad is dead, and let he who worships Allah know that Allah is Eternal; He does not die.

Allah says,

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللّهَ شَيْئًا وَسَيَجْزِي اللّهُ الشَّاكِرِينَ

It means, {**Muhammad** (peace be upon him) **is no more than a messenger and indeed** (many) **messengers have passed away before him. If he dies or is killed, will you then turn back on your heels** (as disbelievers)**? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful.**} [Al-Imran 3:144]

Ibn Abbas (the Prophet's cousin) said, "It was as if people had never heard that verse of the Quran before. When Abu Bakr recited it, they all began to repeat it. Umar ibn al-Khattab said that he was about to faint from shock, but when he heard Abu Bakr recite that verse of the Quran, he finally realized that the Prophet (sws) was dead.

The whole of mankind has never known such great examples of love and dedication as the Companions towards the Prophet (sws). Allah Almighty loved him, so He placed love for him into the hearts of his companions and those who believed in his call and followed his teachings and methodology. The Prophet Muhammad (sws) was the greatest educator and the dearest loved one. He truly is the Prophet of Allah.

The Eleventh Proof: The Prophet's Miracles

The Lasting Miracle: The Holy Quran

Its favor and effect:

We may notice that those who respond to the call of the Prophet (sws) have different purposes. Some respond because they find it a natural, intuitive message, consistent with mind and logic that achieves good for both individual and society. Others respond because they fail to resist it and are convinced that Allah supports it. Still others believe in the message because of the eloquence of the Quran: the beauty of its meanings, the accuracy of its expressions and the loftiness of its goals.

It is necessary to explain the advantages of the Quran that have the greatest effect on the spirit of those who read, listen to or study it.

1 – The Quran exhibits extreme perfection in its eloquence. This matter thoroughly confounded the Arabs, who were famous for the clarity of their language and rhetoric. They were puzzled and confused by the Quran. It could not have been produced by a human being; it is the Speech of Allah. They tried to extinguish its light and destroy the call by waging war against it and killing its advocates. Why would they have used their swords to eliminate this call if they were able to get rid of it with their tongues? Would it not have been easier for them to fight back with similar verses to refute its cogency and confute its miracle? But no, they did not do that. Instead, they surrendered, declaring their failure. They could not prove any defect in its style or structure, any detriment in its meanings or drawback in its goals.

Allah says,

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَذَا الْقُرْآنِ لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

It means, {**Say: "If mankind and the jinn were to come together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another**.} [Al-Israa' 17: 88]

2 - This Quran is distinguished in that it combines everything creatures need in the present life and for their afterlife. It brings pure beliefs, guiding rituals, sound principles for social interaction, high moral values and lenient policies. It brings wonderful knowledge, useful guidance, and glaring evidence. No aspect of life is left unaddressed, either directly or by reference. It brings news of the past as well as the future. The Quran was the first reference for amazing scientific facts more than

1400 years ago—facts that modern science has not discovered until recently. The Quran is a permanent miracle that will remain until the Last Day, for Arabs and non-Arabs, in all times and places. Many western scientists, in fields as different as astronomy and medicine, have submitted and responded to it. They believed in it because it contains universal facts which were previously unknown, facts the Quran refers to concisely and comprehensively. This has made them sure that the Quran cannot be the product of human industry, but rather the Word of the Lord of the universe, and that Muhammad (sws), the last prophet, was connected by inspiration and taught by the Glorious Creator, the God of the whole universe.

Keith Moore, one of the western scientists in the field of medicine, said during a press conference in Moscow that the expressions in the Quran have a comprehensive and concise quality that modern scientists have not yet achieved.

There is much more evidence to prove that Muhammad (sws) is a messenger and that he is the last of all prophets. This evidence makes it certain that the Holy Quran is an inspiration from Allah Almighty to His prophet, Muhammad (sws).

3 – The Quran is distinguished by its instructions which can be applied by moderate principles; its goal is to achieve good and to avoid evil, to establish justice for the whole world, without sin, vice, destruction or ruin.

Legal scholars, jurists and modernists, despite their differing opinions, witness in favor of the Quran.

4 – The Quran is distinguished in that its law is eternal; Allah has commanded the whole world to follow it until the Last Day and, for that reason, Allah Himself has promised to protect it. He did not leave a mere human being in charge of its protection, since it is the nature of human beings to change and alter, as they proved in their treatment of the Torah. Allah Almighty has taken over the mission of protecting the Quran, and as a result, it is safe from human aggression.

Allah says,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It means, {**Verily it is We who have sent down the reminder** (the Quran), **and surely, We will guard it** (from corruption).} [Al-Hijr 15: 9]

5 – The Quran has a tremendous effect on those who hear it. It attracts hearts and takes over emotions and feelings. Despite their skepticism and denial, even unbelievers enjoy listening to the Holy Quran. We are going to mention several different situations to show the great effect the Quran has on its listeners.

Allah says,

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

It means, {**Had We sent down this Quran upon a mountain, you would surely have seen it humbling itself and rent asunder for fear of Allah. Such are the parables We put forward to mankind that they might reflect**.} [Al-Hashr 59: 21]

The Stance of the Unbelievers When They Heard the Quran

A - Abu Jahl

Once, Abu Jahl (one of the Prophet's uncles who was persecuting him) and Abu Sufiyan went at night to listen to the Prophet (sws) perform his prayers at home. Each of them took a place, and neither one knew of the other. They spent the whole night listening to the Prophet pray until the dawn arrived, and on their way back, they met and advised each other not to come again. That is because they were afraid to be seen by the unbelievers of Quraish. The next day, however, each of them took his place to listen to the Prophet (sws) pray until the dawn. They did this three times, and on the last night, they made a pact to leave the place and not come back. So we see how the Quran attracted them, even though they were unbelievers. Later on, one of them, Abu Sufiyan, embraced Islam when the Muslims liberated Mecca.

B - The Negus, King of Abyssinia:

When the Negus asked Jaäfar ibn Abi Talib (the Prophet's cousin) what the Prophet (sws) had to say about Allah, Jaäfar read some verses of the Quran from the chapter called, Maryam (Mary). Upon hearing them, the Negus and his followers shed tears. He said, "Those sayings (verses) are entirely in agreement with what Jesus said; they come from one source." He then refused to deliver the refugee Muslims to the messengers from Quraish.

He received them and honored them during their stay in Abyssinia. That was the effect of the Quran on the Negus and his people. He wept greatly when hearing the Quran. He believed in Muhammad (sws) and protected his companions.

C - The Jinn:

The *jinn* were also affected greatly on hearing the Quran from the Prophet of Allah (sws). It had a great influence on their souls. They benefited from its sermons from the first moment. They informed their people about the Prophet's call to benefit and warn them. They asked them to believe that book and warned them of the consequences of disbelief.

Allah says,

قَالُوا يَا قَوْمَنَا * وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِم مُّنذِرِينَ
إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ * يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا
بِهِ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ * وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَولِيَاء
أُوْلَئِكَ فِي ضَلَالٍ مُّبِينٍ"

It means, {**And** (remember) **when We sent towards you** (Muhammad, sws) **a group** (of between three and ten) **of the jinn,** (quietly) **listening to the Quran. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warning. * They said: "Oh our people! Verily, we have heard a Book** (this Quran) **sent down after Musa** (Moses), **confirming that which came before it: it guides to the truth and to a Straight Path** (i.e. Islam). * **Oh our people! Respond** (with obedience) **to Allah's Caller** (i.e. Allah's Messenger, Muhammad, sws) **and believe in him** (i.e. believe in that which Muhammad, sws, has brought from Allah and follow him). **He** (Allah) **will forgive you your sins and save you from a painful torment** (i.e. the Hellfire). * **And whosoever does not respond to Allah's Caller, he cannot escape on earth, and there will be no *awliyâ'*** (lords, helpers, supporters, protectors) **for him besides Allah** (from Allah's Punishment). **Those are in manifest error.**} [Al-Ahqaf 46: 29]

D – The Prophet (sws) and his companions:

The Prophet of Allah (sws) and his companions would shed tears and submit upon reading and hearing the Quran.

Once, the Prophet (sws) asked Ibn Masoud (one of his closest companions) to read the Quran to him. Ibn Masoud was surprised because the Quran descended upon Prophet Muhammad (sws). The Prophet (sws) explained that he wished to hear it from someone else. Ibn Masoud began to recite some verses from the chapter, al-Nisaa', which means, "the Women."

Allah says,

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاء شَهِيدًا

It means, {**How** (will it be) **then, when We bring from each nation a witness and We bring you** (oh Muhammad, sws) **as a witness against these people**?} [Al-Nisaa' 4: 41]

Then he raised his head to find the Prophet (sws) weeping, his face covered in tears. Such was the Prophet (sws) for whom Allah promised to forgive his previous and forthcoming sins. The Quran and the Prophet (sws) had a great effect on the generation of the Companions. They described him as a living Quran, walking on the earth. Before Islam, the Companions were split into groups of

adversaries, but with the Quran, they came to love each other. The Quran reconciled their hearts and reformed their souls. They had a government, an army, a constitution, a state and a civilization. Before that, they had been scattered and quarreling tribes. All of this happened in less than 23 years, for that is how long the mission of the final prophet lasted. Muhammad (sws) truly is the Messenger of Allah.

Some Miracles of the Quran

1 - The eloquence of the Quran—the beauty of its meanings, the accurateness of its structure, the loftiness of its goals and its challenge to the Arabs to produce even one of its verses—all of this makes it a lasting miracle. Although the Arabs were well-known for their eloquence and literary sophistication, they did not dare to accept the challenge. That is because the Quran is not a human effort; it is the Words of Allah, the Glorious Creator.

As proof, you may read what Allah Almighty says,

فَمَن يُرِدِ اللهُ أن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَ مَن يُرِدْ أن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقاً حَرَجاً كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَٰلِكَ يَجْعَلُ اللهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

It means, {**Those whom Allah** (in His plan) **wills to guide, * He opens their mind to Islam; those whom He wills to leave astray, * He makes their chest closed and constricted, as if they had to climb up to the skies * thus does Allah** (heap) **the penalty upon those who refuse to believe**.}[Al-An`aam 6: 125]

Look at this verse; it describes the person Allah choses to mislead. It includes a complete description of his state: he is like someone rising through the highest layers of the atmosphere where the pressure is very low. This causes him to feel irritation and have difficulty breathing. This scientific fact was not discovered until the modern age, yet this noble verse pointed to that meaning and explained it in only three words. The first two words, "narrow" and "uneasiness," describe his

state and that his chest felt narrow and uneasy. The third word, "climb," shows how the movement of climbing is not easy. A person rising finds hardship going up against atmospheric pressure.[10]

B - **A witness from the Jews**: - A Jewish law professor was arguing with a Muslim student, trying to defame Islam. The Muslim wanted to confute him, so he asked him about the size of U.S. inheritance law. The Jewish professor answered that it was more than eight volumes long.

The Muslim said, "I can summarize these volumes in just eight lines, including every aspect of inheritance law and its translation into a foreign language."

So he proceeded to distribute an inheritance to all parties, in absolute fairness, without oppressing anyone. Because of the verses on inheritance, this Jew accepted Islam as his religion.[11]

The Holy Quran is a miraculous book. It is a masterpiece in its words, sentences and rhetoric, as well as in the loftiness of its goals.

2 - The Quran informs us about the fate of some of the unbelievers of Quraish. Among them were Abu Lahab (the Prophet's uncle) and his wife. Allah says about them in the Quran,

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ * مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ * سَيَصْلَى نَارًا ذَاتَ لَهَبٍ * وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ * فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

It means, {**Perish the two hands of Abu Lahab** (the Prophet's uncle) **and may he perish! * His wealth and his children will not benefit him! * He will be burnt in a Fire of blazing flames! ***

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[10] *Unequivocal Evidence of the True Religion*, revised by the Commission on Scientific Signs in the Quran and Sunnah.

[11] Al-Naggar, Zaghlul, "Scientific Miracles in the Quran," *The Encyclopedia of Islam and Modern Science*.

And his wife, too, who carries the wood (thorns of *sadan* which she used to put on the Prophet's path or she used to slander him) * **Around her neck is a twisted rope of *masad*** (palm fiber).} [Al-Masad 111:1-5]

Abu Lahab and his wife (or any of the unbelievers in whom Quran told us about their fate and that the Hell is their final abode) could have tried to discredit the religion and disprove these verses by claiming to become Muslims, and if they had done so, people might have had suspicions about the Prophet (sws) and his call. But none of them dared fake a conversion, for the Quran is the Word of Allah, and it informs us about the unknown and what the hearts conceal. Allah Almighty already knew that they would not dare pretend to become Muslim, so in the Quran, He challenges them to do so.

The verses inform them of their ill fate and the consequences of their actions. None of the unbelievers could doubt that the Quran was sent by Allah.

Those noble verses are clear evidence that the Quran is the Word of Allah, the Glorious Creator, and none but Him knows the unknown and the unseen.

3 - The Quran includes metaphysical news, which the Prophet (sws) did not know anything about, but when he received the information, he found it to be entirely accurate. Each prophet before Muhammad (sws) had been sent to a specific people for certain length of time, so Allah supported them with concrete miracles, which would have the desired effect for a while. By as time passed, these tangible miracles lost their immediacy and were gradually forgotten. So, Allah sent His final prophet with the law ultimately acceptable to Him, and with a new material miracle: to preserve the Quran forever. Allah supported this prophet with both concrete and abstract miracles. Some of these miracles will be experienced in the future to be believed by nations yet to come. But this miracle, the Quran, will last amongst the people until the Day of Judgment. The news of the unseen that the Quran and the honest prophet told us about were all true and right. They were all about universal facts and issues. These noble verses of Quran and the Prophet's Hadiths bring news of amazing incidents and true testimony that bear witness to the trustworthiness of the Prophet Muhammad (sws) and his call. He was an instructor sent by the Glorious Creator, Allah, Lord of the whole universe. Some of this news of the Unseen referred to in the Quran were:

News about the Past: One is the story of the ancient people of `Ad.

Allah says,

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ * إِرَمَ ذَاتِ الْعِمَادِ * الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلادِ

It means, {**Dost thou not see how thy Lord dealt with the 'Ad** (people) * **of the** (city of) **Iram, with lofty pillars** * **the likes of which were not produced in** (all) **the land**?} [Al-Fajr 89: 6-8]

And He says,

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ * سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ * فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ

It means, {**And as for `Ad, they were destroyed by a furious violent wind! * Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown** (destroyed), **as if they were hollow trunks of date-palms! * Do you see any remnants of them?**} [Al-Haqqah 69:6-8]

Allah also told us about the people of Hud, a nation of tyrants from a well-known tribe in Yemen. Allah granted them strength and well-built bodies, but they walked with arrogance and insolence upon the earth.

With this blessing, they erected enormous buildings with great and strong columns, but because of their arrogance, Allah punished them with a stormy wind. For seven nights and eight days, they suffered until it destroyed them completely.

Surprisingly, a few years ago, the Americans provided one of the space shuttles with a radar that had the ability to penetrate soil to a depth of about ten meters. When it passed over the Arabian Peninsula, which is considered the most arid desert of all, it took a photo of the source of two dry rivers, one moving from east to west and the other moving from south to north. The Americans were amazed, for they knew that this area is one of the driest regions in the world. On another trip, they provided the shuttle with another radar that could penetrate the soil, but with a wider scope. It photographed two rivers that branched out and poured into a lake with a diameter of more than 45 meters. Again, it took photos of the boundaries of the lake. These photos were of a structure so large that mankind had never seen one like it before. Religious scholars, geologists and geographers agreed that this was the area mentioned in the Holy Quran.

Historians had previously denied the existence of the people of `Ad because they had never found any traces of their civilization. They believed it was just a fable, but the Quran mentioned it as an example.

One of the largest institutions of scientific research in California submitted a report entitled, "Journey across the Arabian Peninsula;" it was supported by these noble verses of the Quran,

إِرَمَ ذَاتِ الْعِمَادِ * الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلادِ

{**Of Iram** (who were very tall) **like** (lofty) **pillars**, * **the likes of which were not created on the land?**}[Al-Fajr 89: 7-8]

The report said that this civilization, which could not be compared to any other, was submerged by an unusual sandy wind. Yet, Allah Almighty informed us of this more than 1400 years ago.

What this institute mentioned is the best witness to the trustworthiness of Muhammad (sws) and the truth of his message and sayings.

The Quran refers to scientific facts, too small for the eye to see, that were unknown until recently—things no one could have had the slightest idea about, like the development of the embryo. Some verses of the Quran describe the stages of the development of the embryo.

Allah says,

وَلَقَدْ خَلَقْنَا الإِنسَانَ مِن سُلالَةٍ مِّن طِينٍ * ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ * ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

It means, {**And indeed we created man** (Adam) **out of an extract of clay** (water and earth). * **Thereafter we made him** (the offspring of Adam) **as a *nutfah*** (the mixture of drops of male and female discharge) **in a safe lodging** (the woman's womb). * **Then We made the *nutfah* into a clot** (a bit of thick coagulated blood), **then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators.**} [Al-Mu'minun 23: 12-14]

- Many verses of the Quran and the Prophet's Hadiths mention the stages of the development of the embryo.
- When these verses of Quran were shown to Keith Moore, who is a leading lecturer in embryology and has a book which has been translated into many languages, he included them in one of his lectures, entitled, "The Correspondence of Embryology with What Is Mentioned in the Quran and Sunnah."

- He agreed to support his scientific book with these verses of Quran and the Prophet's Hadiths. In a press conference in Moscow, he said that the expressions in the Quran are so accurate and comprehensive that modern science cannot surpass their eloquence and style.
- They asked him if he was Muslim, and he said no, but he stated that the Quran must be the words of God and that Muhammad (sws) must be a prophet of God and His messenger. He added that he was under certain pressures which would not allow him to declare his acceptance of Islam, but that people might one day learn that Keith Moore had embraced Islam as a religion.[12] He also wrote a book, entitled, *The Developing Human with Islamic Additions*, which is a very advanced call to Islam, that great religion brought by Muhammad (sws), the last of the prophets and messengers.
- Among the metaphysical evidence the Holy Quran points to is: numerical miracles, of which there are many in the Quran.

There are many more amazing invisible and scientific facts that were not previously known to anyone. But the Quran informed us about them more than 1400 years ago.

To learn more about amazing scientific facts referred to in the Quran more than 1400 years ago, about which no one had the slightest clue, you can read:

1 - *Embryology in Quran and Sunnah*

2 - *The Miracles of Quran in the Secrets of the Womb*

3 - A collection of books about evidence of scientific facts mentioned in Quran (sky, earth, animals and plants) written by Dr. Zaghlul al-Naggar, who is a professor of earth science in many foreign and Arab universities, a colleague of the Islamic Academy, a member of its administration, the

[12] Al-Naggar, Zaghlul, "Scientific Miracles in the Quran," *The Encyclopedia of Islam and Modern Science*.

director of the Scientific Inimitability League in Quran and the Prophetic Sunnah and the High Council of Islamic Issues in Cairo.

4- A collection of recorded tapes about *The Encyclopedia of Islam and Modern Science*

Allah says,

وَمَا يَنطِقُ عَنِ الْهَوَى * إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى * عَلَّمَهُ شَدِيدُ الْقُوَى

It means, {**Nor does he speak of** (his own) **desire**. * **It is only a Revelation revealed**. * **He has been taught** (this Quran) **by one mighty in power** (Jibril: Gabriel).} [Al-Najm 53:3-5]

The Quran contains a lot of news about the Unseen, and it tells us about them before they occur.

Allah says,

الم * غُلِبَتِ الرُّومُ * فِي أَدْنَى الأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ * فِي بِضْعِ سِنِينَ لِلَّهِ الأَمْرُ مِن قَبْلُ وَمِن بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنصُرُ مَن يَشَاء وَهُوَ الْعَزِيزُ الرَّحِيمُ

It means, {**Alif-Lâm-Mîm**. * **The Romans have been defeated * in the nearer land** (Syria, Iraq, Jordan, and Palestine), **and they, after their defeat, will be victorious** * **within a few years. The decision of the matter, before and after** (these events) **is only with Allah. And on that day, the believers** (the Muslims) **will rejoice * at the Help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.**}[Al-Rum 30: 1-5]

These noble verses descended when the Sabour overcame the region of Syria and the nearby parts of the Arabian Peninsula, as well as the far away Persian lands.

The word translated as "a few" in these verses means: "between three and nine."

These noble verses explained that the Persians conquered the nearer land. Heraclius, the Byzantine Emperor, was obliged to ask for help from the capital (Byzantium: present-day Istanbul), where he was trapped for a long time, but then Heraclius restored his empire as the Quran explained. That happened seven years before the victory of Persians. How could Muhammad (sws) have known about that? Undoubtedly, Allah informed His prophet of all these unseen things. Allah informed His prophet that the Byzantine Empire would win the war even though they had just been defeated by the Persians. Not only that, but also that the period in which victory would be had would be seven years.

All of this proves that the Prophet (sws) was sent by Allah Almighty. These noble verses are true witness of the trustworthiness of the Prophet's call and that the Quran is the Word of Allah.

Allah says,

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاء اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ لا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَلِكَ فَتْحًا قَرِيبًا

It means, {**Indeed Allah shall fulfill the true vision which He showed to His Messenger** (sws) **in truth. Certainly, you shall enter *al-Masjid-al-Harâm*** (the Kaäba)**, if Allah wills, secure,** (some) **having your heads shaved, and** (some) **having your hair cut short, having no fear. He knew what you knew not, and He granted besides that an imminent victory.** [Al-Fath 48: 27]

This noble verse was sent down in the sixth year after the migration of the Prophet (sws) to Medina, after leaving al-Hudaybia (where a treaty was signed to the apparent disadvantage of the Muslims), the Prophet (sws) told his companions that he had a dream, (and the dreams of prophets are true visions) in which he saw himself entering Mecca and going around the Kaäba. When the Prophet (sws) signed a treaty with the unbelievers stipulating that the Prophet (sws) and his companions should turn back without completing the pilgrimage and come back the next year instead. The next year—the seventh year—the Prophet (sws) and his companions did actually succeed in gaining access to the Kaäba. Thus, the Prophet's (sws) dream was fulfilled, for it was Quranic inspiration. That incident made people sure that Muhammad (sws) was a true prophet. They became convinced of his sayings and mission.

Allah says,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

It means, {**Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to** (the present rulers) **in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, which He has chosen for them** (i.e. Islam). **And He will surely give them in exchange a safe security after their fear** (provided) **they** (the believers) **worship Me and do not associate anything** (in worship) **with Me. But whoever disbelieves after this, they are the *fasiqun*** (rebellious, disobedient to Allah).} [Al-Nur 24: 55]

This noble verse is a promise and good news from Allah to his Muslim believers and worshippers. And it came true. This promise was fulfilled, and Muslims built a vast empire that ruled by Allah's Scripture. The Islamic empire spread so far that when one of the second generation Muslims saw a cloud in the sky, he would say that its rain would fall on a spot under Muslim protection.

The Muslims were able to develop such a huge empire because they carried out the teachings and instructions of Islam, the Book of Allah and the Sunnah of His prophet (sws).

Allah's promise that He made to the Muslims in His Glorious Quran was fulfilled because Almighty Allah is the most trustworthy when He makes a promise.

Allah said,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It means, {**We have, without doubt, sent down the Message; and We will assuredly guard it** (from corruption).} [Al-Hijr 15: 9]

Over long centuries past, many misled people have tried to distort the Quran, but because Allah took over its protection and preservation, they have consistently failed.

One recent attempt was by Zionists. As published in a local newspaper, Israel printed a distorted version of the Holy Quran to be published in Muslim countries. Their attempt failed, however, because Allah exposed them, revealed their falsehood and made the whole world lose confidence in them. It became clear that no one could trust them or depend on them, so they gained nothing but shame and loss.

Allah overcomes, preserving his Glorious Book which He sent down upon the last of the prophets and messengers, Muhammad (sws).

The Quran tells us about a lot of metaphysical issues before they take place, when no one knows about them. The facts of these issues are identical to what is mentioned in the Holy Quran.

The Prophet (sws) told us about some metaphysical issues that did not occur in his time, yet they were true and accurate, just as he said.

Here are some of the issues that the Prophet (sws) told us about:

- News and stories of the ancients, which have since been proven by modern science
- The Quran mentioned news of `Ad and their prophet, Hud (peace be upon him), and how modern science has proven the truth of this information. Also, it mentions news of the people of Lot and their story with their prophet, Lot (peace be upon him). Prophet Muhammad (sws) told us how Allah punished them and made the heights of Lot's village the lowest. Allah lifted the village to the sky and turned it over, making the highest parts the lowest as punishment for their misdeeds.

- Modern science has witnessed that what the Quran mentioned from the Prophet's lips is true.
- Studies of the sequences of rock layers in the area confirm what the Prophet (sws) said about the turning over of the village of Lot's people.[13]

The reference to Noah's flood in the Holy Quran, as our prophet (sws) told us, as well as the ark being preserved as a warning to people, made them remember it. It also reminded us of a lesson from that good prophet and confirmed a metaphysical fact from the past that the Glorious Quran informed us about.

Not long ago, the ark was discovered at the top of Mount Judy in south-western Turkey.

The reference to the destruction of the disobedient people of Thamoud's people by a devastating shock is a metaphysical fact from the past that the Glorious Quran informed us about more than 1400 years ago from the lips of His prophet, Muhammad (sws), the last of all prophets and messengers. Modern science has discovered that there are artifacts which provide proof of this fact.[14]

The Prophet (sws) told the world about unseen scientific facts that no one had the least information about, more than 1400 years ago—facts which have since been proven by modern science to reveal the accurateness and trustworthiness of what the Prophet (sws) said.

[13] Al-Naggar, Zaghlul. *Scientific Miracles.*

[14] *Scientific Miracles,* by Dr. Zaghlul al-Naggar.

Some of the supernatural facts the Prophet (sws) referred to typically do just what he said:

The Prophet (sws) said:

أخرج الإمام مسلم في صحيحه عن أبي هريرة نصًا مثله جاء فيه: كل ابن آدم يأكله التراب إلا عجب الذنب، ومنه يركب الخلق يوم القيامة

It means: On the authority of Abu Hurairah, "**Every son of Adam will be devoured by dust, except the tailbone (the coccyx); from it he will be recreated on the Day of Resurrection**." [Muslim]

Concerning this hadith, we note that:

- Modern science has discovered that the coccyx does not disintegrate or turn to dust as Prophet Muhammad (sws) said. In fact, it is the only part of a dead body that remains after decomposition.
- Modern science also discovered that all parts of the body are formed from this primitive node during the embryonic stage.
- In 1935, Hans Spemann was awarded the Nobel Prize in physiology or medicine for his discovery of the primary organizer in embryonic development, its role in creating all tissues, organs and systems of the embryo and how it never decays. Thus he was able to prove what Prophet Muhammad (sws) had said about it more than 1400 years ago.
- It is thought that Spemann was the first to discover the primary organizer, but the fact is that the first one to mention this scientific fact was Prophet Muhammad (sws).

The question now is: who taught the Prophet (sws) all this science and why did the Almighty oblige him to tackle these metaphysical issues that no one knew anything about?

Allah knows well that these facts would be discovered one day in the future. So, the hadiths of the Prophet (sws) would serve as an amazing synchronicity and true witness that he is a prophet sent by Allah Almighty. He was connected by inspiration to a teacher sent by the Glorious Creator, Allah, the Lord of the whole world.

There are a lot of hadiths from the Prophet (sws) that point to many scientific facts and told us about them more than 1400 years ago when no one knew anything about them. They were the reason many western scientists adopted this great religion with which Prophet Muhammad (sws), the last of the prophets and messengers, was sent.

To learn more about these amazing scientific facts, you can read:

1 – The first parts of *Scientific Miracles in the Prophetic Sunnah*, by Dr. Zaghlul al-Naggar

2 – A collection of recorded tapes on: *The Encyclopedia of Islam and Modern Science*

3 – *The Science of Embryos in Light of Quran and Sunnah*

4 –*Miracles of Quran in the Secrets of the Womb*, by Professor Karim Naguib al-Agharr.

5 – *Scientific Miracles in the Holy Quran*

Now we are going to talk about some of the metaphysical issues about the future that the Prophet (sws) informed us of:

- The murder of Umaya ibn Khalaf (one of the leaders of the unbelievers), which happened.
- The afflictions that would happen by the end of the caliphate of Uthman ibn `Affan (the third caliph) and Ali ibn Abi Talib (the fourth caliph).
- The death of the Negus on a certain day, which happened
- The news about the apostate rebels and the fight against them
- The murder of Ali ibn Abi Talib
- The mastery of al-Hassan and al-Hussain, the sons of Ali ibn Abi Talib. The Prophet (sws) said they would have to reconcile two parties of Muslims.
- The conquests by sea to Cyprus
- The participation of Umm Haram (a woman contemporary to the Prophet, sws) in a war overseas, and the height of her position
- Fighting the Byzantines
- Fighting the Turks
- Foretelling some things that happened during the Abbasid era
- Foretelling that his daughter, Fatima, would be the first one to die after him
- Foretelling which of his wives would be the first one to die after him

- What happened to the leaders of his army during the invasion of Mu'tah and what happened to Khabbab ibn Adi and the killing of the Quranic reciters?
- The strong wind in the Battle of Tabouk about which he warned his companions: whoever responded would be safe and whoever disobeyed would get hurt
- The vastness of the Islamic empire, gaining the treasures of the Byzantine Emperor and the disturbance of the Muslims at the end of their rule
- The liberation of Egypt
- The liberation of Constantinople

Historians agree that this event actually did take place.

All of this news about unseen future events shows for sure that the Prophet Muhammad (sws) is the Prophet of Allah.

This event took place during the year 654, and it lasted for a month or more. It caused the city to shake from an earthquake. Violent sounds were heard before the appearance of this fire, and then the earth gushed forth with a very huge fire.

Those who lived in Basra (Iraq, in the east) said that they saw the necks of their camels glow by the light of the fire that appeared in the land of the Hijaz (the western Arabian Peninsula).

The people of Medina sought shelter in the Prophet's Mosque and repented to Allah from all their sins. They asked Allah's forgiveness, freed slaves and gave alms to the poor and needy.

In the middle of the twentieth century, the truth of what the Prophet (sws) said was scientifically discovered. It was proven by the spread of volcanic eruptions along the western coast of the Arabian Peninsula. The last volcanic eruption in 654 consisted of six new volcanic cones which erupted to a distance of more than 23 kilometers from north to south.

Two huge earthquakes took place in the city of Khaybar, within the span of recorded history, one in the year 460 and the other in the year 654. The last earthquake was preceded by the sound of loud explosions, followed by a huge volcanic eruption. It was accompanied by earthquakes which lasted for about 5 or 6 days at a frequency of ten earthquakes per day. The power of the strongest one is estimated to have measured 5.5 on the Richter scale.

Scientific studies carried out on the area of the Hijaz have explained that the area is definitely going to face volcanic eruptions where the lava will push from craters and faults, as it did before with millions of tons of lava. So it will fill the area with fire and light, and this verifies the prophecy of the Muhammad (sws).[15]

In addition to what we have mentioned, there are many other reports of metaphysical future events about which the Prophet (sws) informed us, and what happened was exactly what the Prophet (sws) foretold.

[15]Al-Naggar, Zaghlul. *Scientific Miracles in the Sunnah*.

The Miracles of the Prophet (sws) that Confirm His Message

His Accepted Prayers

His prayers (sws) were always accepted by Allah Almighty. If Allah was not going to answer the Prophet's (sws) prayers, then who would He do it for?

During the Battle of al-Ahzab (the Confederates), the Prophet (sws) prayed for the disbelievers to be shaken and defeated. He said,

اللهم منزل الكتاب سريع الحساب اهزم الأحزاب، اللهم اهزمهم وزلزلهم

"**Oh Allah, You sent down the Book, and You are Swift in Reckoning. Defeat them and make them tremble**." [Related by al-Bukhari]

Allah Almighty accepted the Prophet's (sws) prayers and sent a strong wind that plucked up the unbelievers' tents. This turned the matter in their favor and scattered dust on their enemies.

The Visible Miracles of Prophet Muhammad (sws)

Allah provided His prophet with both visible and invisible miracles.

Imam al-Shafi`i (Allah have mercy upon him) said, "What was given by Allah to His prophet Muhammad (sws) was more than any other prophet."

It was said that Jesus was given the miracle of resurrecting the dead. Al-Shafi`i responded to that, saying, "The longing of the (tree) trunk (the Prophet, sws, used to lean upon when giving a sermon) is superior because the existence of life in a piece of wood is more convincing than the resurrection of the dead."

Moses received the miracle of parting the sea, but the Prophet Muhammad (sws) was granted the miracle of splitting the moon, which is superior because it is a celestial miracle. If we were asked about the flow of water through a stone, we could answer that:

Muhammad (sws) was given the miracle of water flooding through his fingers and this is superior to the flow of water from a stone, for it is normal to get water from a stone, but it is very surprising to get water from flesh and blood.

The miracle of Sulaiman (Solomon) about commandeering the wind is less of a mystery than the miracle of the Prophet's (sws) midnight ascension into the heavens.

We will now mention some of the visible miracles of Prophet Muhammad (sws):

- The Midnight Ascension: the transportation of the Prophet (sws) from Mecca to Jerusalem in a single night and his ascension into the heavens
- The splitting of the moon
- The flow of water from his fingers
- The blessing of a little food which satisfied a lot of people
- The yearning of the tree trunk for the Prophet (sws) after he began giving his sermons from another pulpit and hearing the sound of its weeping
- The obedience of the tree to the Prophet (sws)
- Raising high the house of Jerusalem for Allah's Messenger (sws) so that he could see it from Mecca
- Putting Qatada's (one of the companions) eye back when he lost it during the battle of Uhud; it became the better one and sharper of vision.
- The revenge of Allah against those who deceived and resisted the Prophet (sws)
- The opening of his chest as a child
- His physical strength
- The recovery of some of his companions at his hands, without physical medicine
- Allah's protection of him
- His food praised and glorified Allah during his lifetime.
- His ability to see behind him during the prayer

Now, we shall comment on the miracle of splitting the moon.

Allah says,

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

It means, {**The Hour has drawn near, and the moon has been cleft asunder**.} [Al-Qamar 54: 1]

The people of Mecca requested that Prophet Muhammad (sws) show them a miracle, so he showed them the splitting of the moon.

Allah mentioned the sign of splitting the moon in His Holy Quran to be a sign and proof of the trustworthiness of the Prophet's call. That event happened when the people of Mecca asked the Prophet (sws) for a miracle to prove the authenticity of his prophecy and his call. They asked for an extraordinary miracle. The Prophet (sws) made them see the moon divided into two halves, each half in its place. That happened by the power of Allah, and the miracle had a great effect; it encouraged a lot of doubtful people to embrace Islam.

The following is a real story told by Dr. Zaghlul al-Naggar. It is the story of a young British man named Dawud Musa Pidcock. This young man introduced himself as the chairman of the British Muslim Party after a lecture about the scientific miracles in the Quran and Sunnah presented by Dr. Zaghlul. The lecture was given in English in the faculty of medicine at the University of Cardiff (in Wales) where an audience of Muslims and non-Muslims attended. One of the questions asked during the lecture was about the incident of splitting the moon and how it represents one of the examples of scientific miracles in the Holy Quran.

After Dr. Zaghlul answered the question, the young British man asked for permission to add something. He said that the miracle of splitting the moon was a motive for him to embrace Islam.

> A friend of mine gave me a translation of the Holy Quran, and when I got home, I started browsing through it until I found the chapter that mentions this about the moon.
>
> I stopped reading and asked myself: how could the moon split into two parts and then come back together again? What power could do such a thing? I stopped reading, and it was this verse that forced me to.
>
> Allah knew that I was so sincere about searching for the truth, so I found myself sitting in front of the TV watching a discussion between a British reporter with the BBC called James Burke and three American astronauts.
>
> The reporter criticized them for spending huge amounts of money on space travel while some communities suffer from famine, disease and illiteracy. He referred to various issues of infrastructure and scientific and technological underdevelopment, and he asked if it would not have been better to spend the money on addressing these urgent problems and improving the earth. The astronauts answered defensively that it is not wasteful because it helps to develop a number of advanced technologies with applications in various medical, industrial and

agricultural fields, and these technologies could have great economic and scientific advantages.

During the conversation, the mission of landing a man on the moon was mentioned. It was said that the trip cost ten billion dollars, and the reporter spoke critically, asking if all this was done just to put the American flag on the surface of the moon. They said no, it was more than that. They explained that the benefit of the trip was to scientifically study the astronomical body closest to Earth. Again the reporter asked if it would not have been more useful to spend these enormous amounts of money on development here on earth. They answered that the trip allowed them to establish a scientific fact. "And that was…?" the reporter asked. Then the answer came that, the moon had once been split and then rejoined, and the evidence of that split was the existence of long, hollow cracks in the body of the moon; these cracks range in depth from hundreds of meters to over a kilometer, while their width ranges between one-half a kilometer and five kilometers, extending in straight or curved lines to 100 km. These long cracks pass through many large holes, the depth of each being more than nine kilometers, and the diameter being more than 1000 km. One example of these is the deep crater known as *mare orientalis* (Eastern Sea). These deep holes formed when the moon collided with massive bodies the size of asteroids.

These grooves are known as "Rima," or "Lunar Rilles." It was explained that they were the result of sunken sections of crust or lava flows cutting fresh shapes. These shapes could not have reached the hollow depths, so they are explained as the effects of lunar fissures being rejoined.

Dawud continued, "When I heard this, I jumped out of my chair exclaiming, 'A miracle that happened to Muhammad (sws) more than 1400 years ago that is now just being confirmed in the age of science and technology!' I concluded that the Quran is absolutely true, in everything it says."

Immediately, I began reading more from the translation of the meanings of the Quran. This verse of the Quran, which had made me not want to read the Quran, was itself my entrance into Islam![16]

[16] Al-Naggar, Zaghlul. *Scientific Miracles*.

Dr. Zaghlul said, "I cannot describe how this sincere contribution affected all of the Muslims and non-Muslims present. Allah says,

سَنُرِيهِمْ آيَاتِنَا فِي الآفَاقِ وَفِي أَنفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

It means, {**We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this** (the Quran) **is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?**} [Fussilat 41: 53]

The Twelfth Proof:

The Witness of Previous Books—The Bible and Torah—to the Call of Allah's Messenger (sws)

We find a lot of verses that refer to the prophecy of Muhammad (sws) and bear witness to his call in the Torah and the Bible. The Holy Quran speaks about this frankly when Allah Almighty says,

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلاَلَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُواْ بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُواْ النُّورَ الَّذِيَ أُنزِلَ مَعَهُ أُوْلَئِكَ هُمُ الْمُفْلِحُونَ"

It means, {**Those who follow the Messenger, the unlettered prophet, whom they find mentioned in their own** (scriptures)**—in the Torah and the Gospel—for he commands them what is just and forbids them what is evil; he allows them as lawful what is good** (and pure) **and prohibits them from what is bad** (and impure); **he releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him; it is they who will prosper**.}[Al-A`raaf 7: 157]

We are going to mention some passages from previous books that preached the coming of Muhammad (sws) in the Torah:

1- From Deuteronomy, Chapter 18: 18:

> I will raise them up a Prophet from amongst their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

The word, "amongst," is not mentioned in the Septuagint[17] or the Samaritan Pentateuch,[18] so the text must therefore refer to the Israelites' brethren: the Ishmaelites.

[17] **Septuagint**: a pre-Christian Greek translation of the Hebrew Torah [ed.]

This clearly states that Allah Almighty will send a prophet from the brothers of the sons of Israel, meaning, the sons of Ismail (Ishmael, peace be upon him).

If the promised prophet was going to come from the sons of Israel, Allah would have said "a prophet from you" because the grandsons of Israel were excited about Moses (peace be upon him), so what was meant by "their brethren" was the sons of Ishmael (peace be upon him), because Ishmael was the brother of Isaac, the father of Israel (Jacob).

This interpretation is emphasized by the phrase, "like unto thee." The similarity between Muhammad and Moses is clear because both of them came with a complete law. Likewise, both of them fled their enemies. Muhammad emigrated to Medina while Moses fled to al-Mada'in. As we see, there is even a coincidence between the names of the two cities [one is the plural of the other in Arabic, *ed.*]. Both of them fought their enemies and were rewarded victory by Allah.

There is no similarity between Moses and Jesus according to Christians, who claim that Jesus is God or His son. That is due to their lies and slanderous allegations.

In Deuteronomy, Chapter 33: 2,

> And he said:
>
> “The LORD came from Sinai,
> And dawned on them from Seir;
> He shone forth from Mount Paran,
> And He came with ten thousands of saints;
> From His right hand
> *Came* a fiery law for them.

In the Torah, Seir is a name of a mountain in Palestine. Paran is a mountain in the Hijaz where Ishmael (peace be upon him) emigrated with his mother Hagar. To be sure of that, we can read

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[18] **Samaritan Pentateuch**: also known as the Samaritan Torah; another version of the first five books of the Bible used by the Samaritans. It differs somewhat from the later standardized 'Masoretic' Hebrew text. [ed.]

what is mentioned in the Samaritan Torah, according to a version issued in 1851, which says that Ishmael inhabited the area of Paran in the Hijaz.

Following this explanation, we can say that what is mentioned in Deuteronomy likens the prophecy of Moses (peace be upon him) to the first light of morning ("the Lord came from Sinai"), the prophecy of Jesus to the break of dawn ("And dawned on them from Seir"), and the prophecy of Muhammad (sws) to the rising of the sun and the spread of its light to the horizon. That is because he is the last of all prophets and messengers, and no prophet or messenger will come after him.

In the Holy Quran, Allah said,

وَالتِّينِ وَالزَّيْتُونِ * وَطُورِ سِينِينَ * وَهَذَا الْبَلَدِ الأَمِينِ

It means, {**By the fig and the olive, * and the Mount of Sinai, * and this city of security**.} [Al-Tin 95: 1-3]

The fig and the olive are a reference to where they grow—the land from which Jesus came. Mount Sinai refers to the place Moses came from, and "this city of security" is a reference to the place Muhammad came from—the Holy City of Mecca, which is also where Ismail lived.

The following is some evidence from that which was mentioned in previous scriptures, foretelling the prophecy of Muhammad (sws):

1 - **In the Torah, Book of Deuteronomy, it speaks of a prophet *like you* from your *brethren.* It tells him to advise them to obey any words the prophet says.**

This means that Allah Almighty would send a prophet coming from the brothers of the Jews (the sons of Ismail). Allah Almighty asked Moses to tell his people about the prophet. If Allah wanted him to be from the people of Israel, he would say from your people, the twelve parties of the sons of Israel, but Allah said, from your brothers, meaning the sons of Ismail (Ishmael). Ishmael was the brother of Isaac (who is Israel's, i.e. Jacob's, father), peace be upon them all.

The similarity between Muhammad (sws) and Moses is clear, because both of them were sent with a complete law. But Jesus said, "I did not come to destroy, but to fulfill." [Matthew 5:17]

Again, both Muhammad (sws) and Moses emigrated to escape their enemies: Muhammad (sws) fled to Medina while Moses fled to Mada'in, and the similarity between the two city names is not lost to the Arabic speaker. Both of them fought their enemies and were granted victory by Allah. There is no similarity between Moses and Jesus to a Christians, for they claim that Jesus is a god or the son of God.

2 - **The Jews knew well the features and the descriptions of the final prophet from their books.** They believed that he would be one of them as were many prophets before him. In Medina, they predicted the coming of a prophet by whose side they would fight. The Arabs did not predict that this prophet would be one of them because they worshipped idols beside Allah. The people of Medina knew about the matter of a coming prophet from the Jews, so they were the first to believe and support him, while the Jews envied the prophet and the people of Medina greatly. They denied his prophecy, although his features and description were mentioned in their books. As we see, the Jews of Medina were one of the reasons that motivated the people of Medina to become the first to believe in the prophet and his call. They had heard a lot about him from the Jews who lived with them in Medina.

From the Torah, Isaiah, 29:12,

> Then the book is delivered to one who is illiterate, saying, "Read this, please."
>
> And he says, "I am not literate."

The Prophet Muhammad (sws) was illiterate and could not read or write. So, the Prophet's (sws) illiteracy was a true witness to his call and prophecy. He was illiterate, yet he educated the whole of mankind, both learned and unlearned. He taught them the meaning of monotheism and pure worship of Allah. He is the one who was sent with a straight law and sublime teachings. He was unable to read or write, but scientists, jurists and modern scholars have all graduated from his university.

Salman, the Persian (one of the Companions) went to the Arab countries to wait for that honest prophet, leaving behind all the luxury he had in Persia.

In the Gospel of John, it says,

> The son of man will come and the Paraclete (Consoler) after him will come to you with secret knowledge and explain everything to you. He will testify to me as I testify to him.

The Gospel of John preaches that a prophet will come after Jesus.

Now we are going to learn the meaning of the word, "Paraclete."

This word, which was mentioned in the London copy of 1821, 1831 and 1844, means "one who receives a lot of praise" and this is found in the Greek language. This is also the meaning of the name, "Ahmad," as Dr. Carlonlino, who has a Ph.D. in Ancient Greek, has said.

In the Hebrew dictionary, the word "*farqaleet*" means "praise." The names Ahmad, Muhammad, and Mahmoud are all derived from "praise," "*al-hamd*," and all these names describe the Prophet

(sws). Allah's Messenger (sws) is praised in the earth and in the heavens, and Allah Almighty has given him the praised position in the Afterlife.

If we explain the word, "Consoler," we will find that it is the coming of Allah's Messenger (sws). To console the believers and the afflicted, he asked them to be patient and reminded them of the great reward of Allah.

In the Gospel of John 16: 12-14: Jesus, son of Mary, described the Paraclete who will come after him, saying:

> I still have many things to say to you, but you cannot bear them now. However, when he, the Spirit of Truth, has come, he will guide you into all truth; for he will not speak on his own authority, but whatever he hears he will speak; and he will tell you things to come.

We notice that all the qualities mentioned in the Gospel of John apply to Allah's Messenger (sws):

- He blamed those who do not believe in the mission of Jesus (peace be upon him) for their disbelief.
- He guides to the truth.
- He does not speak on his own, but from what he hears and what is revealed to him by Allah.
- He tells of things to come in the future, for example when he (sws) said,

(ألا إن ابنى هذا سيد وسيصلح الله به بين فئتين عظيمتين من المسلمين)

أخرجه البخارى ومسلم وكان يقصد ابنه الحسن

It means, "**Verily, this son of mine** (meaning his grandson, al-Hassan) **is a leader. Through him Allah will reconcile two large groups of Muslims.**" [Related by al-Bukhari and Muslim]

What the Prophet (sws) said came to pass in the year 41 Hijri, after his death. Al-Hassan gave up the caliphate to Mu`awiya to prevent bloodshed between Muslims.

Allah's Messenger (sws) also said,

قال رسول الله ص (**إذا هلك كسرى فلا كسرى بعده**) أخرجه البخارى و مسلم

It means, "**When the King of Persia dies, there will be no King of Persia after him.**" [Related by al-Bukhari and Muslim]

This did indeed happen, and what the Prophet (sws) foretold came to pass.

The Prophet (sws) honored Jesus, son of Mary, and what is mentioned in the Holy Quran supports this.

Allah says,

إِذْ قَالَتِ الْمَلائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

It means, {(Remember) **when the angels said, "Oh Mary! Verily, Allah gives you the glad tidings of a Word** ("Be!"—and he was! i.e., Jesus) **from Him; his name will be the Messiah, Jesus, son of Mary, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allah."**}[Al-Imran 3: 45]

Many other verses describing the characteristics of the awaited prophet, as in the Gospel of John, apply to Allah's Messenger (sws).

In the Gospel of Matthew 21: 42-44: Jesus, son of Mary, tells us about the nation of that illiterate prophet,

> Jesus said to them, "Have you never read in the Scriptures:
>
> > The stone that the builders refused
> >
> > Has become the head cornerstone.
> >
> > This was the Lord's doing,
> >
> > And it is marvelous in our eyes.
>
> "Therefore I say unto you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. And whosoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder."

This is the nation of the Prophet Muhammad (sws).

Before the mission of the Prophet Muhammad (sws), the Arabs were disunited and fighting tribes, without king or chief, and ignorance prevailed, so most of them were illiterate.

But after the final prophet (sws), Allah reconciled their hearts and reunited them under the leadership of that honest prophet, Muhammad (sws). They believed him and his message, so Muslims developed a great and vast nation, stretching to the north, south, east and west. That was due to the victory of Allah and His support for them.

There are many books that preach about the Prophet Muhammad (sws) and his message. Some references on that topic are:

- *Guiding the Perplexed in Answers to the Jews and Christians,* by Ibn al-Qayyim
- *What the Torah and the Bible Say about Muhammad* (sws), by Ahmad Deedat
- *Muhammad in the Torah and the Bible,* by Ibrahim al-Khalil, a priest who embraced Islam

Millions of those who adopt Islam have been assured by clear texts that Islam is the religion of Allah, the Creator, and that Prophet Muhammad (sws) was the last of all prophets and messengers.

All of this was written in the Torah and the Bible, as well as in previous books.

What will you do in the appointed day,

And in the day of the feast of the Lord?

For indeed they are gone because of destruction.

Egypt shall gather them up;

Memphis shall bury them.

Nettles shall possess their valuables of silver;

Thorns shall be in their tents.

[Hosea 9: 5-6]

Those who are the progeny of Israel were rescued from the affliction of the Pharaoh and his assistants. Egypt captured them, and Memphis—an ancient Egyptian city—was their graveyard.

The word found as "nettles" in the English translation is pronounced "*mahmad*" in the original Hebrew, and it is a proper noun, referring to the Prophet Muhammad (sws).

If we take these two words as a separate sentence from the next two words and translate the Hebrew text literally, we would find a plural pronoun referring to the singular, and that does not make sense in the Hebrew language.

Wilhelm Gesenius mentioned in his book, "Hebrew Grammar," that the origin of that sentence is: "*mahmadi lakhsabam*."

The Hebrew text remained unvocalized for more than a thousand years until Jewish scholars added the vowels according to their understanding. Some they got right, some they got wrong and some they distorted on purpose.

Before it was corrupted, the word "*mahmad*" was written "*mhmd*" without vocalization. All scholars of the Old Testament agreed on that. All that is left is to admit that "*mhmd*" is a proper name that refers to the Prophet Muhammad (sws), for he truly is the Prophet of Allah.

The Thirteenth Proof:

{Verily it is We Who have sent down the Reminder, and surely, We will guard it.}

Allah says,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It means, {**Verily it is We Who have sent down the Reminder** (i.e. the Quran) **and surely, We will guard it** (from corruption).}[Al-Hijr 15: 9]

He also says,

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

It means, {**And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?**} [Al-Qamar 54: 17]

Allah has undertaken to protect the Quran from distortion and change. Many centuries ago, there were those who tried to distort the Holy Quran, but they completely failed to do so. Thus, the Quran has kept its divine text, its guiding light and its absolute trustworthiness for over fourteen centuries. Until Allah inherits the earth and everything on it, there will be no other divine scripture after it.

The Quran is still the only source for divine guidance, unlike the previous messages, some of which were completely effaced. A few of them survived in scattered memories, explained orally according to personal opinions and trends. People used to add, remove and interpret as they wanted, until they got farther and farther away from the divine format and meaning, throwing it into the embraces of ancient idol worshippers and worldly philosophies which make it unable to guide its followers.

That is the explanation for the injustice which prevails in our world today.

When some of these memories were recorded, languages other than the original were used. They were recorded by scattered pens in far-flung places and remote times, reaching to many centuries after the death or the appearance of the messenger and the original message had become completely divorced from its divine source.

In this way, a true call might entirely lose its heavily origins. That is why copies of the Bible and other books have differences: the information contradicts itself and more and more revisions and

recensions are made. This has been the Bible's condition until today and it will remain the same forever.

The Holy Quran, on the other hand, is the only book Muslims have, and the whole Islamic nation is united upon it.

The Quran, which was sent down upon the last and final prophet, is the Word of Allah, and He has undertaken to preserve it. It supersedes all other previous divine scriptures. There is no book after it, and there will be no messenger or prophet after Muhammad (sws). Muhammad (sws) is the last prophet and messenger.

In the introduction to his book, *The Quran, the Bible and Science*, Dr. Maurice Bucaille discussed the study of divine scriptures in light of modern information.

He said:

> I have studied the Quran with complete objectivity and without pre-judgment. I researched the text of the Quran and the data of modern science, side-by-side. I compiled a list and realized upon finishing it that the Quran does not contain any passage that can be criticized from the point of view of modern science.

Then he added,

> With the same objectivity, I undertook an examination of the Old Testament and the Gospels. I found certain passages that could never be reconciled, absolute contradictions between the Bible and its conflict with the facts of history. So, to rise above these raging storms of doubt, heresy, discord and hypocrisy, we invite everyone who believes in God to read the Quran without bias and with objectivity, and then to decide on his own if it is the Word of God or if it is the speech of a mere human being.

All Muslims believe in Allah, His angels, books, messengers and the Last Day. We do not favor one messenger over another. We believe in the unity of the religion, the unity of the all divine scriptures and that all must choose the religion freely.

As a result of this belief, we present the Holy Quran to mankind, and ask Allah to guide them to the right and true path, for that is not difficult for Him.

Allah Almighty has preserved the Quran in the hearts of so many of His true and faithful believers, from the Companions and their followers until the present day, and as long as Allah wills. They have all memorized every sound by heart, as it was revealed, despite its length (approximately 600 pages or more, depending on page formatting), despite the similarities found between certain verses and despite the number of recitations with which it was revealed.

The Quran could be memorized by someone who is uneducated—who knows nothing of reading and writing—for because of his sincerity and faith in Allah, Allah might support him and make it easy for him to successfully memorize His Words. That would be difficult or even impossible to do with any other book of human origin. Even if some people could do it, they would certainly be few in number. Allah Almighty spoke the truth when He said,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It means, {**Verily it is We Who have sent down the Reminder** (i.e. the Quran) **and surely, We will guard it** (from corruption).}[Al-Hijr 15: 9]

He also says,

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

It means, {**And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?**} [Al-Qamar 54: 17]

The Quran is the Word of Allah, the Creator Who makes it easy. Allah, the Blessed and Exalted, has preserved His divine text, its flashes of illumination and its absolute truth for more than fourteen centuries, and He will continue to do so until He inherits the earth and everything on it. And Muhammad (sws), on whom the Holy Quran descended, is the Seal of the prophets and messengers.

No Jew or Christian Really Believes…

No Jew really believes in the prophecy of Moses if he does not believe in the prophecy of Muhammad (sws), and no Christian really believes in Jesus, unless he confesses to the prophecy of Muhammad (sws).

To these two religious communities—Jews and Christians—we say: You did not witness the missions of Jesus or Moses (peace be upon them), nor did you see their signs, miracles and the proofs of their prophecies.

So, to the Jewish nation, we say: What proof makes you know the prophecy of Moses (peace be upon him) and his honesty, when you did not witness his miracles or the evidence of his prophecy?

And we say to the Christian nation: What proof makes you know the Messiah (peace be upon him) and his honesty? How do you trust him when you did not witness his miracles and signs?

Their first answer might be: Our forefathers informed us of it!

So we ask again: And how do you know they are truthful in what they told you?

At this point, they will resort to their second answer: They all say the same thing, and people recorded the miracles, signs and proofs he came with—that is what makes us sure!

So we say to them: Then you should also believe that Muhammad (sws) is Allah's Messenger, truly and sincerely, for it is known that people have recorded many, many more of his miracles, signs and the proofs of his prophecy. Also, Allah, the Mighty and Majestic, combined for him two types of miracles: tangible and intangible.

So, we say to them: Allah did not grant anything to a prophet, except that He granted Muhammad (sws) more than him.

One of the miracles granted to Moses (pbuh) was the parting the Red Sea, but Muhammad (sws) was blessed with the miracle of splitting the moon, which is more evocative and astonishing. It is a

celestial sign and no one could have gone to the moon at that time. As we have said before: Science recently discovered the splitting of the moon.

One of the miracles granted to Jesus (pbuh) was the resurrection of the dead, but Muhammad (sws) was blessed with the miracle of the longing tree trunk, which wept and moaned like a little child. This is more evocative and astonishing than raising the dead because a dead person was once alive. Wood, however, has no soul.

Many, many other miracles, signs, proofs and scientific wonders were sent with the Seal of the Prophets, Muhammad (sws), and these prove his prophecy and the truth of his message.

Muhammad (sws) truly is the Prophet of Allah.

The Testimony of Western Intellectuals

In our modern age, some of the greatest, most knowledgeable people have praised the message of Muhammad (sws). Here are a few of their testimonies:

1 - Alphonse de Lamartine (d. 1869), who was a French historian, politician and writer and was instrumental in the founding of the Second French Republic, wrote about Muhammad that he was wise philosopher, an eloquent orator, an enlightening messenger, a brave warrior and a great thinker. He was successful in his ideas and his instructions. He built a strong and united spiritual empire. If we wanted to search for a great man with all of these tremendous human qualities, we would find no one but Muhammad (sws).

2 - Leonardo Da Vinci said that no one on this earth truly knew his God well as Muhammad (sws). The son of the Arabian Peninsula devoted his entire life to worshipping Allah, with strong faith and noble purpose. This is of no doubt. Muhammad (sws) was the greatest of all mankind and the greatest man to have lived on the face of the earth since the dawn of creation.

3 - The English orientalist, Thomas Arnold (b. 1864, d. 1930) said in his book, *The Preaching of Islam*, that Muhammad (sws) held temporal power like any other leader, but for one difference: that the religious bonds between Muslims held the same power as the ties of blood and family. Thus, Islam became a political system as much as a religious one. As the Prophet spread the new religion, he set up a new, completely distinct political system. His efforts were successful in getting his people to believe in the oneness of Allah and to destroy the old system of parochial rule. He uprooted the aristocratic, tribalistic system, in which one family would control all aspects of public affairs.

Other prominent intellectuals have praised Muhammad (sws), for example:

1 – Samuel Johnson (b. 1822, d. 1882), in *Oriental Religions*, a work in three volumes

2 - The English historian and orientalist, Sir William Muir (d. 1905), in his book, *A Life of Mahomet and History of Islam to the Era of the Hegira* (1858-1862), 4 vols.

3 - The English philosopher, Thomas Carlyle (b. 1795, d. 1881), in his book, *On Heroes, Hero-Worship and the Heroic in History*, in which he mentions the Prophet (sws).

4 - The Russian philosopher and novelist, Leo Tolstoy (b. 1828, d. 1910)

5 – Alfred Wilhelm Martin, in his book, *Great Religious Teachers of the East*

6 - Bernard Shaw

Many others also lauded the last of the prophets and messengers (peace be upon them).

From *Encyclopedia Britannica*, 11th edition:

- Muhammad (sws) was one of the greatest and most successful religious figures of all time. He emerged as a prophet among the Arabs at a time when their society was on the verge of collapse. They had no revered religious teachings, no civil, political or social principles, no art or science to be proud of, and no contact with the outer world. They were fragmented, without link; each tribe was an independent entity, constantly in conflict with its neighbors. Judaism had tried to provide them with guidance, but it could not, and the Christians had tried and failed, too, as had all previous efforts at reform. But Prophet Muhammad (sws), was sent with right guidance for the whole world, and he was able in just a few years to pluck out every rotten habit from the Arabian Peninsula. He raised them from lowly idol worshippers to the purity of monotheism. He guided the sons of the Arabs who were half-barbarian to the path of truth and righteousness. Thus, they became callers to right guidance after they had been callers to idolatry and corruption. Then they scattered to the four corners of the earth, working to raise high the Word of Allah.

Muhammad (sws) truly is the Prophet of Allah.

The Testimony of Scientists

Scientists in different fields have testified to the message of Muhammad (sws) and that he truly is the Prophet of Allah.

Here we present some of the scientists who have testified that Muhammad (sws) is the last of all prophets and messengers:

1 - The Canadian, Keith Moore, chairman of the Department of Anatomy at the University of Toronto in Canada and director of the American and Canadian Union for the Study of Anatomy and Embryonics wrote a book entitled, *The Developing Human*, which was translated into eight languages and won a prize for best book written by a single author. Thanks be to Allah, that book has now been printed in various editions with Islamic appendices, under the title, *The Developing Human with Islamic Additions*, and it has found its way back to the hands of scientists. Keith Moore is a prominent embryologist, so when he saw the numerous verses corresponding to the detailed development of a fetus, he declared his opinion clearly, stating that this evidence was unequivocally sent to Muhammad (sws) by Allah. This stands as evidence that Muhammad (sws) was the Prophet of Allah.

2 – Julie Simpson, professor of obstetrics and gynecology at Northwestern University in Chicago.

3 – T. Vidhya Persaud: former chair of the Department of Anatomy at the University of Manitoba in Canada. He is a prominent writer on obstetric morbidity.

They were greatly interested in two lectures about the Prophet (sws) that discussed sperm.

Oh Allah, today man can see in statistics that what the Prophet (sws) said was inspiration from Allah. The human shape of the fetus is not decided until the seventh week, which is forty nights as the Prophet (sws) told us.

The Second Hadith:

The Prophet (sws) said,

(**إن أحدكم يُجمع خلقه فى بطن أمه أربعين يوما**) رواه البخارى

"**Verily, the creation of one of you is assembled in his mother's womb in forty days.**" [Related by al-Bukhari]

In this noble hadith, the Prophet (sws) points to the period in which man can be created in the womb of his mother. But in the first hadith, he points to the formation of sperm and the creation of hearing.

This noble verse means that man is found with all his innate qualities in the sperm cell. The color of the hair and the skin is decided by the genes which are carried by the chromosomes of the sperm cell.

- After deliberate study, it was first declared at a conference that religion can successfully lead science.
- This proves that the Quran is the Word of Allah.
- The second gave the following comment: "Muhammad (sws), who made amazing scientific declarations, could not have known them by chance; rather, it could only have been inspiration that led him to this information."

3 - Tagathat Tagason, dean of the Faculty of Medicine at Chiang Mai University in Thailand:

After studying the miracles of the Holy Quran for two years, he stood at a conference explaining that there are amazing, exciting modern scientific facts that are found in the Quran, the Book of Allah. He ended his speech by saying that this really does prove that Muhammad (sws) received the verses of the Quran from the Glorious Creator, Who knows everything. He added that it was time to declare that there is no god but Allah and that Muhammad (sws) is the Messenger of Allah. He added, "Now I am a Muslim."

4 - The former Canadian mathematician and Christian missionary, Dr. Gary Miller said, "I was attracted to this religion because of the clarity of its faith, which I could not find in any other religion."

One day, he intended to read the Quran searching for mistakes to support his position when inviting Muslims to Christianity. He expected to find an old book, written fourteen centuries ago and talking about the desert or something like that. Surprisingly, he found a book that includes issues not found in any other book in the world.

He expected to find mention of the difficulties the Prophet (sws) faced during his lifetime, such as the death of his wife Khadija (may Allah be pleased with her), or his sons and daughters, but he did not find anything like that.

He was astonished to find an entire chapter called, "Maryam," which honored the Virgin Mary (peace be upon her). He did not find this honor in any of the Christians' books of the Bible. At the

same time, he did not find any chapter called Aisha or Fatima (the Prophet's wife and daughter, respectively, may Allah be pleased with them).

He also found that the name, Jesus (sws), was mentioned 25 times in the Holy Quran, while the name of Muhammad (sws) was mentioned only four times. This was clear proof to him that the Holy Quran was revealed by Allah.

5- Vincent Monteil said,

"The Holy Quran has made Christian history clear to me. The first Christians were not far from the Islamic concept when they stated that Jesus (peace be upon him) was not God. There was only one council—the First Council of Nicea—held in the year 325 CE, that stated that Christ was God."

This statement was issued by the majority of a single vote, without whhi Christ's identity could have been preserved as human in Christianity as it is in Islam.

6 - Muhammad Asad (Leopold Weiss) said,

"I was astonished when I saw that the prayer includes ritual movements. I asked the imam, 'Do you really think that Allah Almighty wants you to show your belief by repeating these sets of kneeling and prostration? Would it not be better for you to look into your soul and pray to Allah quietly in your heart?' He answered, 'What other means do you think there is of worshipping Allah? Didn't Allah create the body and the soul together?'"

He continued to explain the significance of the movements in the prayer, and this was my first step towards embracing Islam.

More and more scientists from different disciplines have born witness to the final prophet, his message and the trustworthiness of his prophecy. Muhammad (sws) is the last of all prophets and messengers. The Holy Quran that was revealed by Allah is the miracle that will remain until the Last Day as a witness for that honest prophet.

Trustworthiness and Honesty are Proof of His Prophecy and Mission

Prophet Muhammad (sws) was the trustworthy and honest man who did not speak of his own accord. We will now comment briefly on these two characteristics of the Prophet (sws).

The Prophet (sws) said,

عن أبي هريرة رضي الله عنه قال قال رسول الله : "**قاتل الله اليهود اتخذوا قبور أنبيائهم مساجد**" وفي رواية : "**لعن الله اليهود والنصارى اتخذوا قبور أنبيائهم مساجد**" رواه البخاري ومسلم

On the authority of Abu Hurairah (may Allah be pleased with him), Allah's Messenger (sws) said, "**May Allah destroy the Jews who took the tombs of their prophets as places of worship**." In another narration, "**May Allah curse the Jews and Christians who took the tombs of their prophets as places of worship.**" [Related by al-Bukhari and Muslim]

The Prophet (sws) also said,

لا تَتَّخِذُوا قَبْرِي وَثَناً يُعْبَدُ

It means, "**Do not take my grave as an idol to be worshipped**." [*Muwatta' Imam Malik*]

These noble prophetic hadiths are clear evidence of the truth of the Prophet (sws) and his honesty in declaring the message.

He gave these warnings this five days before he died, at the climax of his illness and the crescendo of his pain. Then, he entered the mosque, with his head bandaged, and said these things to the crowd that gathered around him.

Despite his illness and pain, he insisted on fulfilling his duty as advisor, instructor and guide to his companions and all Muslims to come. He ordered them not to take his grave as an idol to be worshipped as the Jews and the Christians had done before. He did not leave them to exaggerate his importance as the Christians had done with Jesus, son of Mary, which led them to worship him. He was careful to safeguard his call and his nation, not only in life, but also in death. Neither suffering nor illness could prevent him from conveying the message in the best way or fulfilling the commands of his Lord, inviting people to testify that there is no god but Allah.

If you follow the biography of the Prophet Muhammad (sws), you will find that he was the best instructor to his companions and his nation, even after death. You will notice that in all his gestures, deeds, sayings, battles and invasions, he was the best caller to Allah Almighty and the best guide to truth and goodness.

These noble hadiths bear true witnesses to his trustworthiness and honesty, even in illness and suffering. Even in the final moments of his life, he gathered his wives to preach to them and advise them. His pain continued to intensify and increased, so he gathered the people to advise them about the prayer and their treatment of captives and slaves, saying,

(الصلاة الصلاة وما ملكت أيمانكم) رواه البخارى

It means, "(Heed) **the prayer, the prayer, and your lawful slaves**." And he repeated this many times. [Related by al-Bukhari]

As death was approaching, he had beside him a small copper pot full of water. He took to dipping his hand in the water and wiping it on his face, speaking softly,

لا إله إلا الله إن للموت سكرات

It means, "**There is no god but Allah, and verily, death has its throes**." [Related by al-Bukhari]

These words, which he had so frequently advised people throughout his life and his mission, were the best reminder.

The last words he ever said—after using his toothstick (for he is the one who taught us that the *miswak* is cleansing for the mouth and pleasing to the Lord), lifting his hand (or finger), raising his gaze towards the ceiling and moving his lips—were:

(مع الذين أنعمت عليهم من النبيين والصديقين والشهداء والصالحين اللهم اغفر لي وارحمنى وألحقنى بالرفيق الأعلى اللهم الرفيق الأعلى) صحيح البخارى

It means, "**With those You have bestowed Your favor upon: the prophets, the firm believers, the martyrs and the righteous. Oh Allah, forgive me, have mercy on me, and let me join the highest companion! Oh Allah, the highest companion!**" [Related by al-Bukhari]

He repeated the last part three times, rested his hands beside him, and joined the highest companion. Verily, we are from Allah, and to Him do we return.

These are evidence and proof of the Prophet's (sws) sincerity and his honesty in conveying the message until the last moment of his life. Allah Almighty says,

يآ أَيُّهَا النَّبِيُّ إِنَّآ أَرْسَلْنَاكَ شَاهِداً وَ مُبَشِّراً وَ نَذيراً * وَ دَاعِياً إِلى اللهِ بِإِذْنِهِ وَ سِرَاجاً مُّنِيراً

It means, {**Oh Prophet** (Muhammad, sws)**! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner * And as one who invites to Allah by His Leave, and as a lamp spreading light.**} [Al-Ahzab 33:45-46]

He asked Allah to forgive him, have mercy upon him and raise him to be with the highest companion.

There was a solar eclipse during the life of Prophet Muhammad (sws) which happened upon the death of Ibrahim, his son, who was just a toddler.

The Prophet (sws) was grieved at this loss, as were his companions, so the people thought that the solar eclipse occurred because of the death of Ibrahim, whom the Prophet (sws) had loved so much. After performing an occasional prayer upon the event of the eclipse, the Prophet (sws) gathered the people together, praised Allah and gave them a sermon about cause and effect. He explained that the sun and moon are two signs of the ability of Allah; they do not disappear, either totally or partially, due to the death or birth of anyone. He then advised them to perform that prayer whenever they see an eclipse.

This hadith is a clear proof of the trustworthiness of the Prophet (sws) and his honesty. Despite his great sadness upon the loss of his only son, he took steps to clear the matter and gain his God's favor. He denied the people's assumption when they said that the solar eclipse was due to the death of his son. This trustworthiness raised him in their eyes.

Neither his sadness nor his anguish prevented him from clarifying the matter and performing the duties of his mission. There can be no doubt that the Prophet (sws) loved his son greatly; however, he remained patient when he died. The Prophet (sws) did not startle, show discontent or forgot the tasks Allah asked of him. He performed the eclipse prayer and fulfilled his duty as a guide and caller in the perfect way. He is indeed a good example to follow:

- He showed extreme satisfaction with what Allah had decreed.
- He maintained the highest degree of patience, for the best patience is to thank and praise Allah, even in difficult and trying times.
- Even at a time of sadness and anguish, he showed absolute subservience to Allah by performing his duties as caller and messenger.

The life of the Prophet (sws) was full of proof and evidence that displayed his trustworthiness, honesty, patience and refined manners. The trustworthiness and honesty of the Prophet (sws), both before and after the message, were evidence of the trustworthiness of his call.

He (sws) truly is the Messenger of Allah.

Some Evidence of His Truthfulness and Honesty Before and After the Mission

The Incident of the Slander (against Aisha, the Prophet's Wife)

The hypocrites tried to stain the honor of Aisha, the lovely wife of the Prophet (sws). Here is a part of the story as she told it: when the liars defamed her honor, she became so ill that she asked the Prophet (sws) for permission to go to her parents' home. The Prophet (sws) agreed. She asked her mother about what the people were saying. Her mother explained what had been said, and the matter increased her illness. She kept crying, night and day. The Prophet (sws) was so distraught and upset at the harm being inflicted upon him by the things they were saying about his wife's honor. Still worse, the Prophet (sws) had not received any inspiration concerning his wife, Aisha.

Two parties of the believers were fighting—`Aws and Khazraj—and their voices were raised while the Prophet (sws) was standing on the pulpit, trying to get them to settle down and be silent. The Prophet (sws) was full of bitterness and sadness for being harmed through his wife.

The situation remained the same for about a month; no inspiration came concerned his wife. Then, from above the seven heavens, to protect the honor of His prophet (sws), Allah declared Aisha's innocence.

The point of this incident is in the delay of the inspiration declaring the innocence of the Prophet's (sws) wife. For a month, the Prophet (sws) waited, though his suffering and sadness were deep. Allah Almighty could easily have cleared the matter up in a second, but Allah wished to test the Prophet (sws) and try his patience.

He did not inform the people of anything except what Allah asked of him, and only at the time Allah chose. If the Prophet (sws) was not truly a prophet, he could have declared his wife's innocence immediately when he heard the hypocrites' lies, to keep and maintain her honor, yet he remained true and did not utter a single word of his own. He was the Honest and True in all Allah asked of him.

Again to prove the trustworthiness of the Messenger (sws), let us read the following verse. Allah says,

عَفَا اللّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُواْ وَتَعْلَمَ الْكَاذِبِينَ

It means, {**May Allah forgive you** (oh Muhammad, sws). **Why did you grant them leave** (to remain behind), **until those who told the truth were seen by you in a clear light, and you had known the liars?**} [Al-Tawba 9: 43]

This verse of the Quran was revealed concerning certain people who asked the Prophet (sws) to be excused from attending a battle. Allah Almighty wanted to explain the matter to the Prophet (sws). Those people intended not to go, whether the Prophet (sws) gave them permission or not.

Allah says,

عَبَسَ وَتَوَلَّى * أن جَاءَهُ الأَعْمَى * وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى * أوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَى * أَمَّا مَنِ اسْتَغْنَى * فَأنتَ لَهُ تَصَدَّى * وَمَا عَلَيْكَ ألاَّ يَزَّكَّى * وَأَمَّا مَن جَاءَكَ يَسْعَى * وَهُوَ يَخْشَى * فَأنتَ عَنْهُ تَلَهَّى

It means, {(The Prophet, sws) **frowned and turned away** * **because there came to him the blind man** (i.e. 'Abdullâh bin Umm Maktûm, who came to the Prophet, sws, while he was preaching to Quraish chiefs). * **And how can you know that he might become pure** (from sins)? * **Or he might receive admonition, and the admonition might profit him?** * **As for him who thinks himself self-sufficient,** * **To him you attend;** * **What does it matter to you if he will not become pure** (from disbelief: for you are only a messenger and your duty is just to convey the message). * **But as to him who came to you running,** * **and is afraid** (of Allah and His punishment). * **Of him you are neglectful and divert your attention to another.**} [`Abasa 80: 1-10]

These noble verses explain that Prophet Muhammad (sws) was keen to make one of the greatest unbelievers embrace Islam, but while he was trying to convince him, a poor, blind Muslim man came to ask for something. The man was insistent in his question, so he turned away from him.

The Prophet only wished that the man had come at another time so that he would be able to convince the unbeliever. That is why he frowned and turned away, but Allah Almighty censured His prophet, instructing him to treat equally rich and poor, weak and strong, master and slave, man and woman, elder and younger.

In the end, Allah Almighty guides whom He wishes to the straight way, and He uses extreme wisdom in doing that. Allah Almighty censured His prophet twice: once, when he permitted some people not to attend battle, and again, when he neglected the blind man to convince the wealthy unbeliever. It is out of Muhammad's (sws) honesty and trustworthiness that both incidents are mentioned. He made no attempt to hide them. This is clear evidence that he was honest and true. He related everything that was revealed to him. He did not conceal any bit of information, even when he might have had a personal reason to do so. He truly is the Prophet of Allah.

His Mission at the Age of Forty Was One Proof of His Prophecy

Allah says,

قُل لَّوْ شَاء اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلاَ أَدْرَاكُم بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلاَ تَعْقِلُونَ

It means, {**Say** (oh Muhammad, sws), **"If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I stayed amongst you a lifetime before this. Have you then no sense?"**} [Yunus 10: 16]

The message of Muhammad (sws) is the culmination of all previous messages, in every place and every time, so it requires a great deal of evidence to support it and make people believe in it. The mission of the Prophet (sws) at the age of 40 was one of the supporting pillars of his call.

The Prophet (sws) lived amongst the people of Quraish. He was a pure, good-natured soul, well-tempered, honest and trustworthy. Neither Quraish nor the whole of mankind have ever witnessed a better man than him.

The people of Mecca themselves called him, "The Honest" and "The Trustworthy," both before and after his mission, because of his good manners and generous qualities, especially truth and honesty. They would frequently mention his characteristics before his name, saying, "The Honest and Trustworthy Muhammad" (sws). Here are two incidents as proof:

A - The first incident: The rebuilding of the Kaäba and the issue of arbitration

The people of Mecca once agreed to allow the first person to come to arbitrate their dispute, and Muhammad (sws) was the first to arrive. On seeing him, all of them consented to let him decide a solution.

B – Allah says,

وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ

It means, {**And warn your close relatives of your tribe.**} [Al-Shu`araa' 26: 214]

When Allah asked His prophet (sws) to declare his message, he climbed up Mount Safa and called the tribes of Quraish.

The Prophet (sws) said,

أرأيتم لو أخبرتكم أن خيلا بالوادى تريد أن تغير عليكم أكنتم مصدقىّ؟ قالوا نعم ما جربنا عليك إلا صدقاً

It means, "He asked them, '**What would you say if I told you that horses were in the valley, preparing to attack?**' They replied, 'Yes. We have known nothing from you but the truth.'"

The Prophet (sws) was sent at the age of forty, though many prophets were sent at a younger age, like Yahya (peace be upon him). Allah said,

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا

It means, {(It was said to his son): **"Oh John! Hold fast to the Scripture** (the Torah)**!" And We gave him wisdom while yet a child.**} [Maryam 19: 12]

Now, what is the wisdom behind the mission of the Prophet (sws) not beginning until the age of forty? The message of Muhammad (sws) was the final messages. It was for all people. Therefore, it needed a lot of evidence to support it and prove it believable. The age of the Prophet (sws) was one of the supporting pillars of his call. He was the trustworthy and honest man, the likes of which they had not witnessed before.

The age of the Prophet (sws) when he received the mission worked in his favor. At forty years of age, he was the best example of honesty and trustworthiness, but that is not the reason the people of Mecca did not obey his call; it was their disbelief, obstinacy and ingratitude that made them fight and harm him.

- Allah Almighty sent His prophet at the age of forty, the age which represents the culmination of the full bloom of youth, when hearts were full of hope and goals. The Prophet (sws) did make any indication of his mission before that age. Then, when the active spirit and hopes were quieting down, the Prophet (sws) declared his mission and general, comprehensive message for the whole world.
- The age of forty was the best time to be sent; it was evidence of his prophecy. Allah Almighty decided the time of this mission. Allah wanted victory for His call. To spread this great message, it required a long time, effort and patience. Allah was able to utilize all of His creatures to grant this last message victory at the time He ordained.
- The Prophet (sws) declared his message at the age of forty, though he knew that his father had died when he was still in his mother's womb. He declared his message at the age of forty despite the death of his mother when he was six years old. He declared his message at the age of forty despite the death of his grandfather when he was eight and then later, his

uncle and guardian. Why did Allah choose to send him at the age of forty and not at the prime of his life when he was still a young man?

- Who informed him that he would live after the age of forty to complete his call and message? Who made him certain about the success of his call, even though he had lost relatives before? Undoubtedly it was Allah alone Who chose the time of the message. Only Allah knew how long he would live. He knew that he would live long enough to reach the fulmination of his call and message. Allah knew for sure that the call would be a success despite everything that had happened. All of this proves that Muhammad (sws) truly is the Prophet of Allah.

Allah Protected Muhammad (sws), in Life and in Death

Allah says,

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاس

It means, {**Allah will protect you from mankind**.} [Al-Ma'idah 5: 67]

This verse of Quran is a miracle that challenged the unbelievers and the hypocrites. It explains that Allah Almighty protected His prophet. Thus, his enemies could not harm him, whether he was alive or dead. Despite their aggressive attacks and their vicious attempts to harm and kill him, Allah protected him.

They gained nothing but failure, regret and repentance. Although their various attempts all had elements of success, in the end, they inevitably failed. That is true evidence that the Prophet (sws) was for real and that he was the last of all prophets.

Some examples that show their attempts to kill or harm the Prophet (sws):

A - On his immigration, they gathered at the door of his room carrying their swards to kill him, but Allah protected him. They went blind and could not see him on leaving his home. Allah says,

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ

It means, {**And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see**.} [Ya-Sin 36: 9]

B - During his emigration, he tried to shake the unbelievers off his trail, so he traveled in the opposite direction until he reached a cave at the top of a mountain, called "Thawr Cavern." The unbelievers began to look for him everywhere until they reached the entrance of that cave.

Imam al-Bukhari reported that Anas told him on the authority of Abu Bakr that:

> I was with the Prophet (sws) in the cave and I lifted my head only to see the feet of the people (chasing them), so I said, "Oh Prophet of Allah, if any of them shift their gaze, he will see us!" He said, (اسكت يا أبا بكر اثنان الله ثالثهما) which means, "**Hush, Abu Bakr,** (we are) **two and our third is Allah!**" [and in another narration, he said, (ما ظنك يا أبا بكر باثنان الله ثالثهما) which means, "**And what do you think, oh Abu Bakr, of two whose third is Allah?**"] [Related by al-Bukhari]

Many other narrations of incidents that happened during the Hijrah, or the Prophet's Migration, indicate that Allah Almighty was protecting him.

C - The Jews had already tried many times, through deceit and treachery, to kill the Prophet (sws), when one day he was sitting next to the wall of one of their houses. The Jews conspired and said, "Which of you will take this grindstone up, throw it on his head and bash it in?" The vile `Amr ibn Jahhash said, "I'll do it!" But Salaam ibn Mishkam warned them, saying, "Don't do it! By Allah, he will be told about what you were about to do and that will break the treaty between us and him!" However, they were determined to carry out their plan, so the Angel Gabriel (peace be upon him) descended from the Lord on high to the Messenger of Allah (sws) to inform him of their intentions. The Prophet (sws) got up quickly and headed back to Medina. Then he laid siege to the Jews until they surrendered and left the city of Allah's Messenger (sws).

D - After the Prophet's victory at Khaybar, he expelled the Jews from the land. A woman named Zainab bint al-Harith, the wife of Salaam ibn Mishkam, sent the Prophet (sws) a roasted lamb as a gift. However, she poisoned the lamb, especially the shoulder, for she had inquired about the Prophet's (sws) favorite part. When it was offered to him, he tore off a bite to eat, but did not swallow it. Then, he spit it out, saying, (**أن هذه العظم ليخبرني أنه مسموم**) which means, "**Verily, this bone is telling me that it is poisoned!**" So he called for her and she admitted it. He (sws) asked her, (**ما حملك على ذلك؟**) which means, "**And what made you do that?**" She replied, "I told (myself): if he is a king, I will relieve myself of him, and if he is a prophet, he will be warned." With the Prophet (sws) was Bishr ibn al-Baraa'. He had taken some of the food and swallowed it, so he died from this. In his mercy, the Prophet (sws) had pardoned the woman (for what she had done to him), but when Bishr died, she was executed in retribution.

Allah protected His prophet (sws) from being killed or captured despite all the wars and assassination attempts the unbelievers tried to get rid of him and his call.

The Prophet's (sws) enemies tried to harm him after his death after they failed to do during his lifetime.

In the year 557 after the Hijrah, during the reign of the righteous, ascetic sultan, Mahmoud Nuruddin Zinki, the enemies of Muslims tried to steal the noble body of the Prophet (sws). They recruited two criminals to perform this dangerous task. They set off to Medina wearing Muslim uniforms. They made a show of their worship and piety and spent plenty on the poor of Medina

until the people came to love them greatly. Meanwhile, every night they were digging a tunnel under the ground from the room where they lived near the Prophet's (sws) mosque.

They kept on digging until they reached the wall of the Prophet's (sws) room. As is well-known, prophets are buried where they die, so the Prophet (sws) was buried in Aisha's room, which was adjacent to the mosque. With the first blow to the wall of the Prophet's noble grave, Sultan Mahmoud saw him (sws) in a dream. In the dream, the Prophet (sws) was pointing to two blonde, ruddy-complexioned men, asking to be saved from them.

Sultan Mahmoud was frightened out of his sleep. He performed ritual ablution, prayed as much as Allah willed and went back to sleep. Again he saw the Prophet (sws) pointing to the same two men and asking the sultan to save him. The sultan woke in a fright again, performed ablution, prayed two units of prayer and went back to sleep. He saw the Prophet (sws) for the third time, pointing to the same two men and asking him to save him. The sultan rose from his sleep and said, "By Allah, there is no more sleeping after this!"

He sent for his good and pious minister, who was called Jamal al-Din al-Musali, telling him about that dream. The minister advised him not to tell anyone about it, and immediately headed for Medina. So, they set off at once to Medina carrying large sums of money with them. He entered the Prophet's Mosque to perform prayers. Then he sat between the Prophet's pulpit and his grave, thinking of what to do. The good minister gathered the people to tell them that the sultan had come to greet the nobles and the rich to contribute money to the poor, and so, all the people had come out to meet the sultan.

He intended to give the sultan the chance to look at all the peoples' faces. Maybe he could recognize the faces the Prophet (sws) had pointed to, and this did indeed happen. The sultan cried aloud and pointed them out.

The sultan accompanied them to their room beside the Prophet's Mosque and went in to investigate. He found nothing but some money, two copies of the Holy Quran and a straw mat on the side of the room. Allah inspired to him to draw back the straw mat, only to find a tunnel under the ground. He walked through it until he reached the wall of the Prophet's noble grave. He ordered the two men to be whipped until they confessed to their vile task of stealing the honored body of the Prophet (sws).

The sultan ordered the men to be executed at the door of the Prophet's grave. Then he ordered a deep trench to be dug around it and filled with concrete in order to prevent any such further attempts. Finally, he wept, for Allah had chosen him for this great honor and made him a reason to save the honored body of the Prophet (sws).

This incident is great evidence of the protection of Allah over His prophet (sws), the last of all prophets, even after death. And this is recorded in all the history books.

The attempt of the enemies of Islam to steal the honored body of the Prophet (sws) is clear evidence that they are certain of his prophecy and the truth of his message. It is known that the dead bodies of prophets do not decay, while the dead bodies of any other people vanish to dust in just a few months, especially when the whole body is covered with dirt.

The question here is why the enemies of Islam would be interested in stealing his dead body more than 500 years after his death. There is no doubt that they were certain of the truth of his message and his call; rather, it is due to their insolence and the ingratitude that controls them.

Allah granted the Islamic nation divinely-guided scholars who can defend the Prophet (sws), his biography and his example after his death. They confront their slander and lies without demanding any honor, money, position or sovereignty in return for defending this great religion and this honest prophet. All of this is clear evidence of the protection of Allah for His prophet after his death and until the Last Day.

The question that presents itself then is: Why all of this protection for the Prophet (sws)? What does this prove?

This proves that protection is from Allah because Muhammad (sws) was the last of all prophets, and his message was the one that completed all the previous messages. This protection enabled the Prophet (sws) to fulfill his message and convey it in a perfect way. This proves that Muhammad (sws) was the last of all prophets and messengers.

The Perseverance and Care of Allah over His Prophet are Evidence of his Prophecy

This protection and preservation of Allah is evidence of his prophecy.

Allah says,

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

It means, {**Did He not find you** (oh Muhammad, sws) **an orphan and gave you a refuge?**} [Al-Duha 93: 6]

The Prophet's father, Abdullah, died before the Prophet's birth. His mother died when he was six years old. His grandfather died when he was eight and his uncle became his guardian, protecting him and keeping the unbelievers from harming him until the Prophet (sws) reached the age of forty, when he started his mission. His uncle's death years later was a major turning point in the Prophet (sws) life.

- After the death of Abu Talib, the ignorant and foolish people of Quraish increasingly did things to harm the Prophet (sws). So, Allah ordered him to emigrate. He even helped him to escape right before their eyes. He went to Medina where the Ansar (his companions in Medina) protected and supported him, fighting by his side until victory was granted and the message spread. Now we have a question: why all of this preservation and care from Allah to His prophet, Muhammad (sws)?
- That is because he was the Prophet of Allah, the last of all prophets and messengers. Out of this care and preservation, Allah educated and trained His prophet (sws) well. The Prophet grew up an orphan, however everyone testified to his refined manners, pleasant temper, generosity and good behavior.
- They praised his trustworthiness, virtue, honesty and good upbringing. Who provided him with this education and value system, though he lost his parents as a child? No one but Allah.

His Complete, Good, Pure and Prophetic Biography is Evidence of His Prophecy (sws)

The Prophet (sws) was sent at the age of forty, and he died at the age of sixty-three. His message lasted for twenty-three years. Before the mission he was called the Honest and Trustworthy. Everyone knew of his piety, devotion and good manners, but what did they think of him after his calling?

- After receiving his calling, the Prophet (sws) became the embodiment of the Quran—a living, breathing example of its teachings. He never disobeyed Allah. Throughout his life, he was renowned for his simple lifestyle, devotion, piety and consistent worship of Allah. Thus he was protected by Allah as the best example for the whole world.
- Is there anyone who has never once committed a sin, not even for one year of his life, or less? Without a doubt, Muhammad (sws) is, truly and verily, the Prophet of Allah.
- No record of any prophet's life has been preserved in all aspects, except Muhammad's (sws). Allah preserved his biography with all its luminous detail as a clear witness to his prophecy. His message was the last of all divinely-revealed messages. Allah guarded his words and deeds despite the attempts of liars to erase his Sunnah. There will be no prophet after him, and there will be no book after the Quran; this book supersedes all previous books.
- Prophet Muhammad (sws) was the practical model of the Quran. He is the best role model and example to be followed in all aspects of his life.

Allah says,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

It means, {**Indeed, in the Messenger of Allah** (Muhammad, sws) **you have a good example to follow for him who hopes for** (the meeting with) **Allah and the Last Day, and remembers Allah much**.} [Al-Ahzab 33: 21]

The Character of the Prophet is Evidence of His Prophecy and Message

Allah commended His prophet from above the seven heavens for his good character and morals. Allah says,

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

It means, {**And verily, you** (oh Muhammad, sws) **are of an exalted standard of character.**} [Al-Qalam 68: 4]

His wife, Aisha, said that the Prophet's behavior was the Quran; all of his deeds were derived from Quran. He would not get angry over anything, except if it went against the Quran. He was not vulgar, he was soft of voice and he forgave those who disgraced him.

Allah witnessed the noble behavior of His prophet, and that is enough; it is the witness of the Creator who selected him from the purest elements and the best origins. He brought him up well, with the best moral values and characteristics, until he became an exemplary model to follow. A man came to Aisha and asked her how the Prophet (sws) used to be, so she asked him to recite the following verses of Quran,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ * الَّذِينَ هُمْ فِي صَلاتِهِمْ خَاشِعُونَ * وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ * وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ * وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ * إِلاَّ عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ * فَإِنَّهُمْ غَيْرُ مَلُومِينَ * فَمَنِ ابْتَغَى وَرَاء ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ * وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ * وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ * أُوْلَئِكَ هُمُ الْوَارِثُونَ * الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

It means, {**Successful indeed are the believers. * Those who offer their *salat*** (prayers) **with all solemnity and full submissiveness. * And those who turn away from *al-laghw*** (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). * **And those who pay the *zakât*. * And those who guard their chastity** (i.e. private parts, from illegal sexual acts). * **Except from their wives or** (the slaves) **that their right hands possess, for then, they are free from blame; * But whoever seeks beyond that, then those are the transgressors; * Those who are faithfully true to their *amanât*** (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) **and to their covenants; * And those who strictly guard their** (five compulsory congregational) ***salawât*** (prayers) (at their fixed stated hours). * **These are indeed the inheritors, * Who shall inherit the *Firdaus*** (Paradise). **They shall dwell therein forever.**} [Al-Mu'minun 23: 1-11]

After reciting, she told him, "That was the Prophet."

Allah bore witnessed to the fact that His prophet was exemplary in conduct, and that is a great witness indeed, for it proceeded from the Glorious Creator Who selected and contrived his creation

from the purest elements and the best origins. He brought him up well on the noblest qualities and most magnanimous features, until he (sws) became the best role model and the highest level of grace. He (sws) became an example for all humanity; he honored it, elevated its position and made people know and trust it.

Here are some example of his manners and morals (sws):

- **Honesty and trustworthiness**: Both were attributed to him, even before his calling.
- **Shyness**: He was shier than a young virgin.
- **Generosity**: He was the most generous of people, for he had no fear of poverty.
- **Forgiveness**: He forgave those who offended him, and he did so despite his ability to retaliate.
- **Mercy**: He was merciful both with the believers and his enemies, as well.
- **Kinship**: He was the best to his relatives.
- **Faithfulness**: He fulfilled his promises, in times of peace and war. He did not betray others or break promises, and returned people's favors.
- **Unselfishness**: He preferred others over himself. He preferred that which is with Allah over the transient pleasures of this world.
- **Justice**: He was scrupulously just with himself and his family. He was extremely cautious when applying justice on the Muslims.
- **Cleverness**: He was sound of mind, broad of vision, tender of heart and quick of wit. He solved his problems in creative ways, with perceptiveness and extreme intelligence.
- **Courage**: His daring message and steadfastness on the battlefield are the best evidence of this.
- **Indulgence**: He was as tolerant as possible and big-hearted; he would not get angry except over things offensive to Allah.
- **Humility**: He refused to allow people to stand upon receiving him; he visited the needy, sat with the poor and accepted the invitations of slaves.
- **Patience**: He was the best example of patience. He remained patient until Allah Almighty granted him victory and allowed his message to spread.
- **Consultation**: He consulted his companions and took their advice; he never ignored them and took their opinions very seriously.

- **Minimalism**: He lived a humble life and was satisfied with little. Allah offered him riches, but he preferred to be simple and content.
- **Devoutness**: He was most fearful of Allah; he carried out His commands and avoided His prohibitions.
- **Good treatment**: He was good to live with, he treated people well, was affectionate with them and sought their affection.
- **Companionship**: He was affectionate and attentive with people and treated them well, visiting his companions and helping them when in need.
- **Magnanimity**: He was not mean or cunning.

These are a few examples of his conduct (sws). Many specific situations could be mentioned, but we have summarized these qualities to serve as models to be followed.

This divine care prepared his body, mind, soul and character to be able to carry the message of light, goodness, truth, righteousness, guidance and virtue to the whole world, in his time and forever. Muhammad (sws) truly is the Prophet of Allah.

His Conduct and Behavior are Evidence of his Prophecy

Here is a summary of his behavior and conduct:

- He was constant in remembrance.
- He would remain silent as long as there was no need to talk.
- He began and ended everything he said with the name of Allah; his words were few, but great and comprehensive in meaning.
- He did not behave in a rough or vulgar way.
- He was not hot-tempered.
- He was not mean or vile.
- He always had a smile on his face.
- He never got angry for himself, only for the sake of Allah.
- He would joke with his companions.
- He never said anything but the truth.
- His laugh was just a smile.

These are but a few of his good qualities and deeds. He is, truly and verily, the Prophet of Allah.

His Physical Constitution is Evidence of His Prophecy

A person's character is enhanced by the fitness of his body and the handsomeness of his face. Allah selected him for this great, heavenly mission, so He provided him with an attractive face and good appearance. Here is a list of his physical features:

- His face was as luminous as a full moon.
- He was smart and attractive.
- He had white skin mixed with a touch of redness.
- His face was round like a full moon.
- He was not corpulent, and his face was not swollen.
- He had soft cheeks.
- He had naturally darkened eyes, as though with kohl. His lashes were long enough to increase his beauty.
- He had two long, thin, unconnected eyebrows.
- He had beautiful wide eyes.
- He had a broad forehead, a thin nose and full lips.
- He had spaces between his teeth, as if light was shining through them.
- He had dark black hair, which was neither coarse nor smooth.
- He had a thick beard.
- His neck was as that of a doll, smooth as silver.
- He was well-built: neither fat nor thin, neither tall nor short.
- He had broad shoulders and a wide chest.
- His voice was husky, yet it had a certain softness that increased its beauty and sweetness.
- He was captivating when speaking and sedate in silence.
- When he would get angry, his face would turn as red as pomegranate granules.

- He always had a smile on his face, not a frown.
- He always smelled good.
- Between his shoulders was the sign of prophecy, which was shaped like a pigeon egg.
- He was the most attractive of all his companions.
- As Ali ibn Abi Talib said, "He had no equal. I have not seen and will never see anyone as beautiful as him."

Al-Baraa' said in describing the Prophet (sws), "He had the nicest face and conduct of all people."

Once, someone asked if the face of the Prophet (sws) was like a sword, and the answer was: no, it was like the moon.

Jabir ibn Samraa' said, "I looked at the Prophet (sws) on a clear night and then at the moon. He was wearing a red garment, and I thought that he was more beautiful than the moon."

Kaäb ibn Malik said, "If he was pleased, his face seemed like a piece of the moon."

Al-Rabiä bint Muädh said, "When I saw him, it was as if the sun were rising."

Anas ibn Malik said, "I never touched silk softer than the Prophet's hand or smelled a perfume more pleasant than the smell or the sweat of the Prophet (sws)."

Abu Hurairah said when describing the Prophet (sws), "I have not seen anyone better than him. It is as if the sunshine moves along with his face. No one walks as swiftly as him; it is as if the ground is paved before him. We must exert great effort, but for him, it is effortless."

A Dialogue among Islam, Christianity and Judaism

Dr. Zaghlul al-Naggar traveled to America in 1977. He was on sabbatical, so he travelled to the University of California at Los Angeles as a visiting professor.

He arrived in Los Angeles in Ramadan, and one of the Muslims phoned him, saying that there was going to be a discussion that had been in planning for about three years. It was about Islam, Christianity and Judaism.

The one who was supposed to represent Islam was not able to attend, so they begged him to come and talk about Islam.

At first Dr. Zaghlul declined, for he thought the matter should be arranged more carefully. He decided not to attend the conference. Then, half an hour later, the professor of comparative religion (as they call it) phoned him to say that he had been heard about Dr. Zaghlul and he invited him to speak for Islam. He explained that the absence of an Islamic voice would reflect badly on the conference.

He implored Dr. Zaghlul to attend, even only to answer people's questions. He would not have to prepare a formal speech.

So, Dr. Zaghlul agreed to go and speak about Islam. When he arrived at the university, he found a huge crowd of people coming to attend the conference. About 4,000 or 5,000 people were there in support of Christianity—at least ten or fifteen people to represent each church—and there were representatives for about two hundred temples to speak for Jews. Dr. Zaghlul could barely imagine such a crowd. At the entrance to the university stood the person who contributed the printed speech for the Jews and the other for Christians, but for Muslims, there was no one.

A well-known figure in Christian issues in America came up to Dr. Zaghlul and introduced himself. He asked Dr. Zaghlul about his rank in Islam, a strange question indeed, but Dr. Zaghlul answered that he was a geologist, and in Islam, there are no such ranks as you imply. The Christian man was surprisingly and he wondered how that could be? As far as he understood, only ministers speak for Christianity and only rabbis speak for Jews.

This minister informed Dr. Zaghlul that they take turns speaking at the conference in chronological order. That meant that the Jew—a professor in comparative religion, as they say—would speak first about Judaism, then the minister about Christianity, and then Dr. Zaghlul would get a chance to speak about Islam.

Dr. Zaghlul thanked Allah that they would go in that order. He said to himself that at least it would be a good opportunity to listen to their speeches, which would help him to be able to discuss them.

As the Jew prepared to deliver his speech, he moved and sat on the left side. The Christian minister looked at Dr. Zaghlul and apologized, saying that, because they were already on camera, he would not be able to change the order. The arrangement had been changed against his will, and Dr. Zaghlul would now be the first to speak. He added that each of them would speak for about 20 minutes.

The doctor asked Allah's support and talked for the entire period of time. The topic of his impromptu speech was: Islam is not only Muhammad’s mission; rather that was its fulfillment. Islam has been the divine mission from Adam (peace be upon him) to Muhammad and until the Day of Resurrection.

> We believe in all the previous messages and their prophets, but these previous messages in their original form have been lost. Belief cannot be formed on the basis of human imagination, taken from oral traditions handed down from one generation to the next. There must be instructions that are recorded from pure revelation from Allah and are completely free of any human interference.
>
> Taking a fresh look at the divine scriptures, the only one that meets these specifications is the Holy Quran. It still exists in the language it was first revealed in—with the same words, letters and symbols. That is because it has been protected by Allah Almighty.
>
> If we study the Bible, however, we will find that the oldest Bible that could have been written down was in Ancient Greek, yet Jesus himself (peace be upon him) did not speak Greek. So how can we assume these are the real words of Jesus (peace be upon him)?
>
> Biblical scholars can document that a Christian council was held in a village in the south of Turkey during the reign of the Byzantine Empire. At that location, more than 3,000 gospels were collected, yet only three or four of them were chosen as holy books; the rest were declared heretical. The books chosen were based on Greek civilization—a civilization based on polytheism and a plurality of gods. This amalgamation produced the current Bible based on polytheism, plural gods, triangulation, the divinity of Jesus (peace be upon him) and exaggerated reverence of his mother.
>
> But God does not change, eat, drink, sleep, or act as other created beings do.
>
> We entirely respect, regard and believe in Jesus (peace be upon him) just as we believe in the miracle of his birth, the miracle of his speech from the cradle, the miracles he performed

> during his life and the truth of his mission, but we completely deny the attribution of divinity to him.
>
> We believe the same about Judaism: is it true Judaism? Jews today allege that they are God's children and favorites; other people are nothing to them but animals created only to serve them. Is that a religious message? Moses (peace be upon him) is entirely innocent of such claims. Could a religion be confined to just one race of people? On the contrary, religion is a message for all people.
>
> A Jew has no religion. They are narrow-minded, racist and human lumps. They don’t profess any other people except themselves.

On this note, Dr. Zaghlul concluded his speech. The podium then passed to the minister to talk about Christianity. The issues Dr. Zaghlul spoke about had not been printed in the conference agenda, which is why the next two speakers were obliged to abandon their prepared speeches.

Commenting on this situation, Dr. Zaghlul noted that the two professors, the minister and the Jewish rabbi, were both specialized in comparative religion (as they say), both had a Ph.D., and both of them enjoyed great prestige at his respective church or temple, yet the Christian minister was practically speechless. He did not speak for more than eight minutes because he could not answer any of the issues that Dr. Zaghlul posed. Then it was the turn of the Jewish rabbi, who spoke in defense of Judaism. He was an Israeli war veteran. He had played a role in the reconciliation between Egypt and Israel. He was a sly old dog. He only spoke for about twelve minutes. He admitted that what his 'Muslim friend' said is true: Jews believe that God is only for Israel. At that point people began to leave, muttering words of discontent, for most of them were Christian.

The Jewish rabbi realized he made a great mistake, but when he attempted to correct the mistake, Allah willed that he make an even more horrible one. When the speeches were finished and they went to have tea, Dr. Zaghlul swore that he could not get to the place where the tea was due to the large crowd of people surrounding him to ask about Islam. The doctor added that if he had brought ten thousand copies of a translation of the Quran, he would have been able to distribute all of them.

Then the speakers returned to the podium to answer questions. The meeting went on until midnight, though it had been decided to end at ten o’clock. The doctor swore that the attendants did question any of the three visitors except him. They asked about Islam. They asked what the Quran says about Jesus (peace be upon him).

At the end of the conference they came to greet him saying, “We did not know that Islam speaks about Jesus with such respect. We did not know that Islam recognizes Jesus and believes in his miracles."

They asked him to broadcast the meeting on TV, and he agreed. This event was a great victory for Islam. After the program had been broadcast, Dr. Zaghlul stayed in America for a year. During that period, not a day passed without someone phoning to ask about Islam.

One day, an American woman who had declared her Islam visited him. She was working for the Pentagon, but she told him that she wanted to resign. When Dr. Zaghlul asked her why, she replied that she knew there would be a war between the Arabs and Israel, and because she worked for the U.S. Army, she would be obliged to assist in that war, perhaps by sending weapons or information. She could not, however, agree to fight her own people. She called Muslims *her* people and wondered how she could fight them.

Here you are: the testimony of intellectuals and distinguished figures in the western world. They say, “Despite all the amazing scientific and technological developments we have achieved and despite the huge economic trend, the financial and media domination of the western world—despite all of this, our civilization is gradually going to disintegrate. We suffer from spiritual laxity."

And they say about us: "Isn't it ironic that we find a contemporary civilization, beleaguered scientifically, technologically, economically, informationally, militarily and politically, and yet it maintains high spiritual values and strict, correct standards of moral behavior?"

We must realize that the value of this religion is so great that there can be no success or development in this life or the Next without it.

Tangible Evidence Proves the Trustworthiness of this Great Religion

Islam is the right religion and the only safe way, on the earth and in the Afterlife

We frequently notice how unbelievers become one strong hand, despite their differences in belief and their accusations against one another. They forget all their conflicting interests and contrary beliefs. When they are at war, they reconcile these differences and form a single front. They disregard their disputes and conflicts when they feel the advance and spread of Islam.

No wonder, for falsehood takes many forms. It is only connected to other types of falsehood because of the variety of its forms.

Truth, on the other hand, is a single path; it cannot connect to or walk with any aspect of falsehood. It is but one light from Allah, while falsehood is a combination of darknesses which branch off in a million directions.

When the Prophet (sws) was brought with the truth and declared Islam as a religion, the Jews gathered together and sided against him.

Although the Jews had a divine scripture, they distorted it and accused their prophets of lying.

They killed their prophets and distorted their biographies. They did not believe in Allah's oneness. The hypocrites among them pretended to believe while hiding their unbelief. The Christians worshipped a human being and ascribed divinity to him. There were also the stone worshippers who worshipped idols and rocks.

All of these different parties hated and vilified each other, but with the appearance of Islam, they abandoned their disputes and conflicts with each other. That is because all of them are merely manifestations of falsehood which can cope with each other. Islam, on the other hand, is the only truth and a light from Allah, so it does not have any parties or sects.

If Muslims would simply cling to the teachings of Islam, their God's law and their Prophet's Sunnah, victory would always be on their side. We have the best evidence of that in the companions of the Prophet (sws). When they held fast to their religion and clung to its teachings, they spread Islam to many regions of the world in just the first hundred years after the Prophet's (sws) mission.

In this contemporary age, we can see how conflicting groups of unbelievers and atheists have gathered together and united with one another against Islam. That is because, despite the vast differences in their beliefs, despite their hatred for each other and vilification of one another, they agreed on one thing: they want to confront Islam, demolish it and get rid of it forever.

The Jews work hand-in-hand with the cow-worshippers to annihilate the Muslims in Palestine and Kashmir, the communists and atheists join in killing Muslims in Chechnya, and the worshippers of idols and humans team up to kill Muslims in Afghanistan and other parts of the world. Very simply, we would not be surprised to see a thief, an adulterer, an alcoholic, a murderer, a usurer and a traitor get together when they share a common interest.

All the same, they will be gathered in one place—prison—as punishment. On the contrary, we would never see a person who worships God and holds fast to Quran and Sunnah, showing affection or cordiality to any manifestation of falsehood.

The truth and its light cannot mix in anyway with falsehood and its darkness.

Currently, Islam is standing up to disbelief in all its various guises, and Allah will grant Islam victory if its people hold fast to the Quran, to the right guidance of the Prophet (sws) and to the Sharia of Allah.

The Conclusion

From all we have presented above, it should now be clear that Muhammad (sws) is, truly and verily, the Prophet of Allah, and that Quran is the Book of Allah. It is eloquent, wonderful in meaning and concise in expression and structure. Indeed the loftiness of its purpose and the accuracy of scientific facts described over 1400 years ago are clear evidence that the Quran is the Word of Allah, the Lord of all creation.

The divine care prepared Muhammad (sws) for that mission, in body, mind, soul and appearance. Allah Almighty supported him to carry out this great message—a message of the goodness, virtue, light, right guidance and truth. His message was for the whole world, both in his lifetime and after his death, until the end of time.

Allah says,

وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لأُنذِرَكُم بِهِ وَمَن بَلَغَ

It means, {**This Qur'an hath been revealed to me by inspiration that I may warn you and all whom it reaches.**} [Al-An`aam 6: 19]

A Brief Exhortation

After realizing, with clear evidence and irrefutable proof, that Muhammad (sws) is the Prophet of Allah and after believing for certain in the trustworthiness of his mission and admonition, we must admit that all the instructions and rules the Prophet (sws) was sent with are from Allah. Every word or deed of the Prophet (sws) contains great wisdom and benefit, and Allah Almighty knows them even when they are hidden to men.

- Again, we must admit that every word and deed of the Prophet (sws) was formulated in a framework that Allah allowed and accepted. The enemies of Islam worked vigilantly, day and night, to harm the Prophet in different ways, and that was due to their envy, spite and grudge against Islam and the Muslims. No wonder they forgot all their disputes and conflicts to join hands to discredit Islam and the Prophet (sws)!
- Yet, Allah let them fail; He granted them only shame, regret and remorse until the Day of the Resurrection.

Islam has now spread far and wide, all over the world. That is why its enemies are full of envy and spite towards it. They know that Islam attracts the hearts and minds, and they do not have the least power to stop it. They find their tongues unable to withstand the spread of this great religion. Thus they grasp at straws; they have nothing left but curses, insults and defamation as a last ditch attempt to protect their self-image.

They try hard to prevent people from learning about Islam and the prophet of Islam, but fortunately they gain nothing but failure, shame and disgrace. On the contrary, great numbers of people are embracing this great religion and coming to believe in the Prophet of Allah (sws). Allah says,

يُرِيدُونَ لِيُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ * هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

It means, {**They intend to put out the Light of Allah** (the religion of Islam) **with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate** (it). * **He it is Who has sent His Messenger** (Muhammad, sws) **with guidance and the religion of truth to make it victorious over all** (other) **religions even though the *mushrikûn*** (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His messenger, Muhammad, sws) **hate** (it).} [Al-Saff 61: 8-9]

We should not lend them our ears; we should simply avoid their lies and slander. Islam is the one true religion, for if it were not, it would have ended up as it began: crushed under the foot of its enemies. Islam is the light that floods the darkness, for all it contains is right and true. Muhammad (sws) is, truly and verily, the Prophet of Allah (sws) as witnessed by a host of evidence, signs and miracles.

Muhammad (sws) could not have disobeyed Allah Almighty; he said and did whatever pleased Him.

Allah supported him, both in life and in death, and Islam has now spread far and wide, in all directions—north, south, east and west. Recorded statistics provide indisputable evidence of that. Islam is the right religion, and the Prophet (sws) is the prophet of truth.

We have to thank Allah for the blessed gift of Islam and for making us believe in Muhammad (sws). He is the gifted mercy and the giving blessing that raised the flag of truth. To thank Allah for this great blessing, we should:

1 – Hold fast to the Quran which was sent down upon our prophet (sws) to guide the whole world. Read it thoroughly and carefully, teach it to others and keep it in your heart.

Study it, learn the meanings of its words and understand it correctly as the companions of the Prophet (sws) understood it. Follow Allah's instructions and avoid His prohibitions. Apply the Quran practically in every aspect of your life: in worship and social interaction. Live by the Quran as the Prophet (sws) did. The Quran is the strong rope that Allah promised to protect to guide the whole of mankind.

2 - Follow the honest prophet (sws) in all his words, deeds, gestures and movements. He was the prophet selected by Allah to deliver the Quran. Follow in his footsteps, hold fast to his Sunnah and walk its path. It is the guide to Allah and to gaining His good pleasure.

3 - Defend this great religion and the Seal of all prophets, Muhammad (sws), and confront the enemies of Islam. Be as one hand, raising high the call: there is no god but Allah! The Prophet worked his whole life struggling for that call. With it, we could have the whole world and be happy during our lives and after life.

4 - Work hard to spread this great religion, invite others to it and enjoin its elevated teachings and guiding laws.

5 - Inform the whole world about the life story of Muhammad (sws), with all his good qualities and gentle features. He was a practical example, combining all the marks of excellence and solid moral values.

6 - Tell people about the life stories of the Prophet's companions whom he (sws) trained well. Begin with Abu Bakr al-Siddiq, Umar ibn al-Khattab, Uthman ibn `Affan and `Ali ibn Abi Talib and continue until the last surviving member of that noble group known as the Companions, for it was they who spread this great religion all over the world after the Prophet (sws). In all the world, mankind has never known the likes of them in terms of their love, loyalty, sacrifice and redemption for the Prophet (sws).

Allah selected the Prophet to be the last of all the prophets and messengers. He also selected his companions to be the best ones to protect this great religion and spread it. They believed in him, trusted him and supported him until he was able to spread his call and convey his message. After his death, they sacrificed themselves and their money to spread this great religion all over the world.

We should pause briefly to explain a serious fact about the Shiites, who live mostly in Iran and Lebanon. They curse and defame all of the companions of the Prophet (sws), except three or four. They slander, lie and hold grudges against them. They speak badly of Aisha, the wife of the Prophet (sws) and the daughter of Abu Bakr al-Siddiq, and Hafsa, the wife of the Prophet (sws) and the daughter of Umar ibn al-Khattab. There are so many examples of their clear disbelief and the corruption of their laws.

Yet it is no wonder that they behave this way, when this misled group was mainly started by a Jew who pretended to be a Muslim: Abdullah ibn Saba.

It is our responsibility to refute their blatant lies. Under what is called *taqia*, they hide their beliefs in their hearts for fear of people. This means that when you challenge them with their lies and slander, they deny ever saying such things in an attempt to make you join their cause and spread their falsehood (as 'Hizbullah'—or 'party of God,' as they call themselves—and their leader do in Lebanon). So, we must face them with the slander that is published in their books, both in the past and at present. Then, and only then, will they be powerless to deny or disown the things they have said.

Some Islamic books that reveal their disbelief and falsehood include:

- *For Allah, Then History,* by Al-Said Hussain al-Musawy. He was one a Shiite scholar who deserted them and followed the Sunnah after he was guided to the truth. He was assassinated after writing that book in which he exposed them by collecting their sayings and refuting them.
- *Do You Accept the Shiites?* by Abu Ibrahim al-Kateebi Hisham ibn Muhammad.

- *The Beliefs of the Shiites*, by Abdullah ibn Muhammad al-Salafi. We should bear in mind that these Shiites are more dangerous than the Jews or Christians. If you ask a Jew who are the best of you, they would tell you: the companions of Moses. A Christian would say: the apostles of Jesus. But if you ask a Shiite who are the worst of you, they would answer with impudence: the companions of Muhammad (sws). We should encourage people to read the biographies of the companions of the Prophet (sws)—Abu Bakr, Umar, Uthman and Ali—to follow them.

Many verses of the Holy Quran and the noble prophetic hadiths explain the favor of the companions of the Prophet (sws).

7 - Tell the whole world about the lives of the Prophet's (sws) wives, the Mothers of the Believers, from Aisha and Hafsa to the rest of his wives.

To honor them, Allah Almighty said,

لا يَحِلُّ لَكَ النِّسَاء مِن بَعْدُ وَلا أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلاَّ مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَّقِيبًا

It means, {**It is not lawful for thee** (to marry more) **women after this, nor to change them for** (other) **wives, even though their beauty attract thee, except any thy right hand should possess** (as slave-women): **and Allah doth watch over all things**.} [Al-Ahzab 33: 52]

This explains their position with Allah Almighty, Who accepted them as wives of the last of His prophets and messengers. We must defend them against those Shiites who curse and defame them while pretending to love the Prophet's (sws) family. In fact, they spare no effort to disparage and slander them. The founder of their sect was Abdullah ibn Saba, who falsely and hypocritically pretended to accept Islam. The wives of the Prophet (sws) are good role models for us and for all Muslim women.

We must show proof that Allah accepted and elected them to be the wives of the last prophet (sws).

8 - We must carry scholarship as our slogan and do our best to raise the standards of religious disciplines among the members of the Islamic nation. That is to avoid the lies, slander and doubts of the enemies of Islam.

To defend our great religion, we must follow the Sunnah. Follow its path because that is the way the Prophet (sws) and his companions followed. We must avoid the ignorant and misleading groups that appear and reappear every day.

9 - We must hold high the banner of scholarship and Islamic scholars. We must respect and praise them, for they are the inheritors of the prophets; prophets bequeath knowledge, not money. Our Islamic scholars are the real front line that the enemies of Islam will never be able to penetrate.

We have to support Muslim scholars who are trustworthy and reliable in their knowledge because Muslim scholars are the ones who have inherited from the Prophet (sws).

10 – We have to thank Allah Almighty, day and night, for the great blessing He has bestowed on us—the blessing of Islam.

Allah said,

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

It means, {**If ye help not** (your leader), (it is no matter): **for Allah did indeed help him, when the unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us." Then, Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the unbelievers. But the Word of Allah is exalted to the heights: for Allah is Exalted in might, Wise**.} [Al-Tawba 9: 40]

Allah is the supporter of His prophet (sws), and we should do our best to grant victory to this great religion which Allah chose for us to find happiness on earth and in heaven.

We ask Allah, the Glorious and Exalted, to bestow upon us what He loves and is well-pleased with. And may His blessing and peace be upon the honest prophet, the last of all prophets, peace be upon them all.